A TREATISE AGAINST

the foulishnesse of men in differinge the reformation of their liuing, and amendment of their maners, Compyled by the godly lerned man John Riuius, and translated into Englishe by John Bankes.

1579

¶ TO THE MOSTE HONO-rable, and his ſingular good lorde, the lorde Marques Dorſette his lord-ſhyp, his humble oratour wiſ-ſheth grace and helthe.

WHEN I weye with my ſelfe, & diligently examine the ſimilitude in S. Paul where he compareth the Churche of Chriſt to a naturall bo-dy (moſte honorable Lorde) I fynde that he can not iuſtely be taken for a membre of the ſame, which doth not imploy his ſtudies to this ende, that he may likewiſe conferre ſome thing therunto in his vocatiō and calling, as in the naturall body euery mem-bre helpeth the whole: For we ſe, that there is in a naturall body ſuche an affection, and deſyre of euerye mem-bre to helpe and mayntayne thother, that not onely the ſenſes be redye to do their part and office, as the eye to

see, the eare to here, and so likewyse in the reste of the senses, but also all the other partes of the bodye do soo muche care for the whole, that they shunne no danger, thoughe it be neuer so great, to helpe and succour the same. If any man than, which beareth the name of a christian, shal spy for the any thyng, that may conduce and profyte the misticall bodye, and dothe not his endeuour to the vttermoste to bryng the same thervnto: verely he is to be thought an vnprofytable membre, not worthye in my iudgemente to be accompted of that membre, of whom Christ is the head. Surely it myghte be a great shame for vs Christians, if we shoulde not (hauyng such light of the gospel, as we haue) endeuour in some wyse to profite the common welth of Christ, when we shal call to mynde the excellent saienge of the moste diuine phi-

losopher,

losopher, whiche is, that we be not borne for our selues onely, but parte of our byrth our natiue cõtrey doth chalenge vnto it, part our parentes, and an other parte also our familyars, and frendes. Plato dyd knowe onely by the lyghte of naturall reasone, that al excellent and good gyftes came of god, and were gyuen to thintent that a man shulde therwith helpe, and profyte others. Of the whiche opinion were also al the philosophers, whiche had tasted of honest discipline and learnynge.

Who so euer therfore doth thincke hym selfe to be a membre of the common welth of Christe, whiche is his mystycall body, he must nedes much more be enforced of Christian knowledge and charitie to imploy his labours in bestowing those giftes, whi che god hath gyuen him, to the profyte of others. Nowe than seynge

that among the mẽbꝛes of this same misticall body many of theim be oppꝛessed with greuous diseases, as desperacyon, to much affyance in themselues, and trust in theyꝛ owne wozkes, and other grosse errours, as superstition, idolatrie. &c. wherby the most iust wꝛath, and indygnation of god is pꝛouoked agaynste them, truly he were verye vnnaturall, and shulde testifie that he had not tasted of the spirite of god, which neyther moued with therample of the hethen noꝛ with loue towardes the bꝛethꝛen consyderynge the greate daungers, that myght ensue here vpon, wolde take some paynes, and endeuoure to pꝛocure medicines, so farre forth as in him lieth to ease, and helpe the same. We haue exaumples hereof, wherwith we might be much moued continued by the most gratious wozkyng of god, euen from the apostels tyme.

tyme. For the holy fathers, & mar-
tyres besyde theyr greate trauayle in
confutynge of heresies (whiche was,
and myght be a sufficient testimonie
of theyr zele, and diligence) haue left
also sondrye monumentes, and wor-
kes aswell parteynynge to the orde-
rynge of mens maners and behauy-
our, as also to the confirmynge of
their consciences. And not only they
but also men of this our age: for
what godly wyttes hath god stirred
vp? And howe diligently haue they
applyed theyr studyes, and bestowed
theyr talentes in garnishynge good
learnyng, and settyng forth the syn-
cere and pure worde of god? and to
passe ouer them, that haue taken ex-
cedyng great paynes in forreine, and
straung countries, euen here in En-
glande, god hath moued many with
sondry gyftes, some to be able to set
forthe workes of theyr owne, and to

hunte the Romyshe fox, and some alwayes with open mouth to crye out agaynst hym, & other some to translate of other mennes. &c. And hereunto hath god also reised vp the hartes of noble men, that they doo not onely assist, and defende them, that bestowe their laboure herein, but also helpe forwarde with the same them selues: amonge whom I may moste worthely recompt your lordeshyp, whiche hath ben euer enclined to the settynge forthe of true godlynes, and religion, and to the rotyng out of false and feyned superstition. Wherunto god hath also prouyded for you alwayes ministers for the same. I therfore (though my talent be but smale) moued with these, and such lyke examples, thought that I coulde not be iustly rekened or take for a membre of the mistical body of Cryste, if that, when all true chrystians

stians be so busily occupied, and labour so dilgently in the lordes harueſt, I ſhoulde be founde ydle, and vnoccupied, like to the ſeruaunte in the goſpell, whiche hyd his talente, and brought it not forthe to profyte others. This laſt wynter therfore, whan I redde ouer two lytle bokes, whiche D. John Riuius an excellent lerned, and godlye man, compiled in the latyne tongue, thone of the reformacion of mans maners, and lyuynge, the other of encouragynge them to dye, that be vexed with ſickenes: and marueylynge muche, that ſuch two bokes coulde be kepte hyd ſo long, and not tranſlated into Englyſhe, conteynynge ſuche a profitable and neceſſarie matter, ſo apt and conuenient for our time: I thought that I ſhuld not be euyl occupied if I tranſlated the ſame in to Engliſhe that they might be made commune.

and profite the more, which whan I had finished, inuynge with my selfe vnto what patrone I mought beste directe the same. I founde none lyke to your lordshyp, whether your manyfolde vertues or your zele to aduaunce the glory of god be consydered. And verely it semed to me, that it could not honestly be dewe to any beside your lordshyp, for so muche as it was done in your lordshyppes house. The one parte of my labour which is now finished, I bryng, and humbly present to your lordshyp at this time, not bycause you haue any nede herof for your self, but bycause if it shoulde be commended by your lordeshyp, it myght be the better receyued, and profite the more. For besides thopinion that men haue conceyued of other vertues, where with your lordeshyp is endued, they haue also conceiued a singuler opinion of

the zele your lordshyppe hath to set forth the pure worde of god, and to rote out false and feined superstició: which thing may apere very plaine, (as they also gather) bothe by other thynges, and also by thorder taken in your lordeshyppes house, concernyng the true worshyppyng, and due seruynge of god. Wherfore seynge that the thynge of it selfe is so profitable and necessary, vndoubtedly it can not be but very wel receyued of all men, if your lordshyps commendacion be there vnto added, whiche thynge if it come to passe, I doubte not, but as it hath profyted much in the latine tongue, so shal it sumwhat also do good in Englyshe. For although it is not so finely translated yet I trust that the mynde of the authore is so expressed that mine industre and labour herein, can not iustly be reprehended, and fault founde

with

withall of the ientyll and fauourable reder, whom I shal in this place moste hartely require for to accepte this my doynge, and interprete euery thynge herein, as he ought to do, for so muche as this is euen the first fruites of my wyt: and in so doynge (if I shall perceyue that this my laboure shall profyte the same) I shall be muche encouraged to go forward in suche lyke studyes, as may moste conduce, and hereafter to enterprise greater thynges. But fearyng leste I haue ben to tediouse to your lordshyp, and deteyned you longer, than becommeth me to do, from the swete and comfortable readynge of Riuius. I commytte the boke into your lordeshyppes handes, beseechyng the euerlastynge and immortal God father of our Lorde, and redemer Iesus Christe, that he wyl graunt you dayely, more and more encrease of

knowe-

knowledge in his truthe, and kepe your hart awake contynually to glorifie hym, that by the example of your lordshyp others maye be styred vp vnto godlye lyuynge: and that he wyll assist you, and further you in al your godly affaires, which with the sonne, and holye ghost reygneth for euer: to whome be gyuen all prayse, honour, and glorye. So be it,

Your lordeshyppe his humble oratour John Bankes.

A TREATISE AGAYNST the folisheues of men, in differynge the reformation of theyr lyuyng, and amendment of theyr maners.



IF SVCHE men, as wyll be taken for Christians wold flee and abhorre so muche the dedes of the Epicures, & Saducees, as they pretende to deteste the name, and profession of theim, verely they wolde refraine, and temper them selues from wyckednes and mischiefe, and wold vse and exercise vertuous and godly lyuyng, no lesse than they nowe lyue obstinately in vice, and behaue themselues in al theyr doynges both wickedly, & vngodly. And agayne they wolde none otherwyse obserue, and kepe the commaundementes of al myghty god, than they now neythe feare hym, nor dread hym at al. But vn

vndoubtedlye, there is not one almost, whiche dothe so much abhorre the thynge it selfe in his herte (which thyng may playnely appeare by our dayely conuersacion, our maners, and al that euer we do) as we eschew and flee the name. For how can those men be assured, in theyr conscience, that soules are immortall, which for the most parte lyue, as brute beastes do. Or that there be rewardes repoſed for the godlye in heauen, or punishment ordeyned for wycked men in hell, which do in no maner thyng feare to transgresse, and breake the commaundemente of god: and dos fal headlong into all kynde of vyce, and enormities, as though they dyd imagine, that eyther god is but a testyng stocke, and a feined thynge, or the soules and bodyes do dye bothe at once: And to graunt, that there be some men, which do both feare god,

and

and doubt not, but that he wyl both
rewarde, and alſo punyſhe euery one
accordyngly, as he hath deſerued (of
the which ſort there be but very few)
Nowe I beſeche you, what man is
there, whom eyther the feare of gods
iuſtice doth withdrawe from vice, or
yet doth induce, and bryng in minde
to reformme, and amende his lyfe:
wherin thou mayeſt iuſtly lamente,
and bewaile the folly and ſtate of vs
al, and much wonder at our blynde-
nes, or rather madnes, which in ſu-
che ſhortnes, and vncertenty of lyfe
doo ſo behaue our ſelues, that we
haue no mynde of any reformation,
or amendment of our lyfe, when we
be croked for old age, and haue than
ſkarſly one daye to lyue: ſo farre of
is it, that we go aboute, or entende
that thynge, whan we be yonkers,
and in our flowryſhyng age. When I
remembre with my ſelfe, that ſuche
is

is the folly of men, or madnes rather as I may well call it, in deferrynge the reformation of theyr lyfe:
I thynke it meete, and necessarie to search the causes out, why we are so slowe in that weyghtie thynge, wher vpon our saluacion doth wholly depende: for when we shal haue sought forth the causes, and declared what they be, I doubt not, but that it shal be easye for vs to fynde also some remedy for the disease.

¶ The first and principal cause.

I Thinke therefore that our vnbeleefe is the cheefest and principall cause herof. For if we supposed not, that those thinges were fables, whiche are mencioned in scripture euery where of the laste downe, and of the voyce of the Archangell, and of the trumpe of god, and of the iudgemēt

seeate of the Lorde, wherat all men must stande of the punyshmente of the wycked, of the euerlastynge and blessed lyfe, whiche the godlye after this miserable lyfe shall enioye, of the resurrection of the bodyes, and soules, eyther to be partakers together of certayne ioye, or elles of certayne peyne, without al question we wolde not lyue thus as we do, and differre the reformacion of our lyfe, but wold lyue farre other wyse, and after an other sorte, than we do: for what mysdyuer wold not quake both body & soule, whan so euer he shulde remembre the last downe, syth that he shal in the same make a reckening of all thynges, which he hath eyther entended, thoughte, sayde, or done, and there shall speake his owne matter without any assistaunte, or man of lawe. Oh terrible iudgement to the wycked, which shulde neuer fall

out

out of theyr remembraunce: for syth that the iust, and godly shall vnneth be able to stande in this iudgement, where shal than the wycked and vngodly appeare? In this iudgement the sonne of god shall sytte vpon all sortes of men, beynge than an vpryght, seuere, streyghte, and an vntractable iudge, which is nowe our mediatour, and aduocate with his father. Al kynd of men shalbe salled vnto a rekening, how they haue passed ouer theyr dayes here in yearth. The secretes of hertes shalbe disclosed, and shewed abrode. The testimonie of euery mannes conscience shall gyue agaynst hym selfe: shall accuse & condempne hym. And to be shorte, god wil punyshe the vngodly by his iust seueritie, and most fatherly, and mercifully preserue, and saue the innocent, that is: as Paul doth interprete it: god wyll render, and gyue

to euery man acordingly, as he hath
deserued. But in this iudgement,
not onely the outwarde acte shall be
condempned: As adultry, fornicati-
on, whordome, wytchcrafte, murder,
sklander, thefte, robbery, sacrilegie,
banketynge, riotinge, dronkennes,
vsury, and other such lyke, as bau-
dy, and vnhoneste talkynge, fonde,
folyshe, and rashe iangling without
measure, lyynge, ydle wordes, vitti-
ous communicacion, and infinite o-
ther of the same sorte, wherwith soo
euer godlye eares are offended, but
also the vnsene, and hyd ententes o
the herte: such thinges, as we haue
wyckedly eyther wyshed or thought
moreouer the naughty affections o
the mynde, which be contrary to th
worde of god, as anger, grudge, h
tred, enmitie, malyce, enuy, pryde,
couetousnes, & desyre of other men
goodes. &c. Who wold not than th
remem

remembraunce of this iudgemente withdrawe from vice, and stay, leste he shulde fall all together. whiche is perswaded assuredly, that it shalbe. One of the olde wryters hath a very good and notable sayeng. Whether I eate or drynke (sayeth he) or what thyng so euer I do, the terible voyce of the archangell sowneth in myne eares. Arise you dead men, come vn to your dowme: whiche whan I remembre, I quake bothe bodye and soule. Yf the flesshe then stirreth vp any man vnto beastly lustes, and bodely pleasures, or vnto gluttony, or surfettynge, or vnto any such vyce, let hym by and by call to his remembraunce the dreadful day of dowme. Yf prosperitie (as it doth very often) cause a man to be hauty and proude, if ryches make a man fearse, and hie mynded: yf honoure, promocion, or high dignitie cause a man to thinke

much of hym ſelfe, and to deſpiſe o-
thers, let hym ſtreyght way remem-
bre the iudgement ſeate of the lorde.
Yf anger prycketh any manne to re-
uenge his quarell: yf grudge, and
malyce trouble the hertes of any: yf
couetouſnes enforceth a man to rob
and deceyue others: yf the worlde
doth prouoke any man vnto ambi-
cion, pryde, or ryote: yf the deuyl by
his ſutteyll, and falſe meanes, and
craftе dryue any man to ſpeake blaſ-
phemie agaynſt god, or vnto any o-
ther ſuche myſchefe, let hym thynke
none other, but that he ſhal appeare
before the iugement ſeate of the lord
and ſhall there pleade for hym ſelfe.
Let hym feare the ſentence, that the
iudge ſhall pronounce, which dothe
condempne the wycked to hell fyre.
Wolde god: wolde god I ſaye, that
this day of downe wolde neuer fall
out of mens myndes. Than ſurely
euery

euery man wold do, as he ſhulde do. Kinges and rulers wold haue their onely, and ſpecyall care vppon the weal of the communaltie committed to theyr charge, and wolde defende theyr Lybertye, and vpholde, and mayntayne bothe theyr priuate, and publique ordynaunces, and lawes. Of the other part the comons wold ſhew them ſelues loyall & obedient, towarde their liege and ſoueraygne head, and kyng, and wolde not diſdayne to haue him rular ouer them, nor refuſe to pai their rentes towles or trybutes: but otherwyſe wolde render vnto hym aſwell due reuerence and feare, as alſo honour. &c. Euery man wolde loue his wyfe, as his owne ſelfe: the wyues wolde reuerence theyr huſbandes, and be in ſubiection vnto them, as vnto their lordes and heades. Parentes wold trade, and bryng vp theyr chyldren

in godly education, and discipline, and as Paule wylleth in the feare & knowledge of god: Agayne chyldren wolde be obediente towardes theyr parentes in the lord, and wold ernestly folowe theyr wayes, and busely do theyr commandement. Seruantes wold be redy at the cõmaundement of them, which as appertayneth vnto the flesh are their masters and that with all honest reuerence, and godly feare, and symplicitie of hert: as also Paule exorteth. Againe maysters wolde be meke, and gentil towardes theyr seruauntes, beynge well assured, that they haue also a mayster in heauen. Pastoures and mynisters wolde attende the lordes flocke, as they are bounden. Rychemenne wolde relieue the poore with theyr goodes. wydowes wolde pray nyght and day, without ceassynge. Poore men wolde take pacientlye, &

wel

well in wozthe theyz pouertie, sythe that it is the wyl of god, that it shal so be. The maryed man wolde lyue, as though he had no wyfe. The vnmaried man wolde referre al that euer he doth vnto the glozy of god: what wyl ye mozeꝛ euery man wold do his office and duetie in his callynge, as he oughte to do: if the remembzance of the laste dowme were euer befoze his eyes, when god wyll requyze a reckenyng of our whole lyuynge, and of all our doynges, and wyl gyue to euery man accozdingly, as he hath deserued, eyther rewarde oz punyshment. We see dayly with our eyes in a gret and feruent plage tyme, when death is euery houre pzesent befoze mens eyes: howe careful they are, and howe diligentely they go aboute the refozmation of their life: specially if they be not suche as do vsurpe falsly the name of Chzisti-

 stians

stians. What? Ought not we than muche more to go about the reformacion of our lyfe, at all tymes, all houres, and euerye moment of the houre, and to repent vnfeinedly, and bewayle our wicked and synful life, and pacifie the wrath and indignacion of god agaynst synne, sythe that by casualitie, and vncertayne chances death is imminent and at hande euerye houre? A wyse man therfore wyll so leade his lyfe alway, as men vse commonlye in the daungerous plage time, when they are, as it wer awaked out of theyr dreame, and be carefull, and go ernestely about the reformacion of theyr lyfe, and purpose to chaunge it into better, and to eschewe vyce, exercyse iustyce and equitte, and finally to pacifie gods wrath, whiche is worthely stered, agaynste vs for our synne, by true repentance, and remorse of conscience,

I praye you, ought not euery man, when there is no such daunger, nor feare of any plage, to be the like that afore in the hotte and daungerous plage tyme he determined to be? Euery man wil graunt that the houre of deathe is vncertayne, and that it is a thyng most certayn that we shal dye, what a great folly is it than to feare death so much, which is euery houre at hande: nor to thinke at any tyme of the reformacion of our lyfe: but thus it is. We fele, and acknowledge the most iuste wrath of god aynst syn in aduersitie, as in plage, famine, yearthquake, daungerous dissases of the body, but in prosperitie, when we haue the world at wyl, we feare nat to abuse the goodnes of god. In this state we remembre nat death, which is iminent euery houre nor the laste downe, nor the terrible voyce of the Archangel, of the which

S. Paule

S. Paul maketh mention vnto the Thessalon.) nor the sowne of the lordes trumpe, nor hell, or euerlastinge peyne, nor the vnquenchable fyre, nor the darkenes where there shalbe weppynge, and gnaschynge of teeth. Whiche thynges verely we oughte to remembre at all tymes, whether it be in the morynyng at our vprisynge, or at night when we go to rest, or at dynner, or supper, or when we bathe our selfe for our healthes sake, or do any serious and weighty busines, or fynally when we refreshe and recreate our myndes with some honest pastyme. But the vngodly can not be perswaded none other, but that these thynges are fables, whiche the scripture setteth forthe of the last downe, of the iudgement seate of the lorde, of the voyce of tharchaungel, of the trumpe of god, of hell, and of euerlasting torment and peyne. And like

as

as the heathen in times past were per-
swaded, that these thynges were feyn-
ned, whiche the poetes feyned of Tar-
tarus and Phlegethon, of Minoe & Radamanthis, of hell, and the regi-
on of the deuelishe, and of the punish-
ment of the same: wherupon Sene-
ca toke occasion to saye, that the poe-
tes deluded and feared vs with vain
menasses and feares: So verayly a
great parte of men thynke, that these
are but tales, and contemne them as
vayne thretenynges, whiche are sette
forthe to vs in holy scripture, of hell,
of eternall death, of the fyre, wherin
shall be waylynge and gnashynge of
tethe, of the resurrection of the sowle
and body together, to partake eyther
ioy or peyne, when otherwise all these
thynges do inprynte in the hartes of
godly men, and suche as lyue in the
feare of the lorde, a wonderfull feare
and horrour. And are (as the poëte
sayth)

sayth) names, which euen sowne fearfull in our eares. Thou hast the first and chefest cause, why we for the most parte all of vs in this wyse differ the reformacion of our lyfe.

¶ The seconde cause.

NOwe let vs procede vnto an other cause, which is the hope of the mercy of god: this hope is greate in verye deade, but yet it is suche as they may well ynough deceyue themselues with al. For of theyr hope they haue no sure triall at all. With this hope I say, the continuall enemie of mankynde kepeth man in sinne wonderfully, and by settynge forth to him the mercy of god, bryngeth him vnto this passe that he feareth not the iustice of god at all. But verely I say vnto you, that lyke as god graunteth forgeuenes at the fyrste to the repen-

taunte,

taunt, and most fatherly sheweth his mercy vnto such as be conuerted vnto hym: so doth he also sharpelye punysh e those men whiche do contynue obstinatly in vyce. Suche men then as repente not vnfeynedly, conceyue a false hope of the mercy of god. But the deuyl notwithstanding by setting forth to men this hope, bryngeth this thyng to passe, that they liue on forth quietly, and securly in vice and wyckednes, nor thyncke ernestely with them selues at any tyme of any reformation or amendment. Yea, they despise thabundaunce and riches of the bountifulnes and longe suffering of god, beynge ignorannt, that the goodnes of god dothe induce, and leade vnto repentaunce: as Paule testifyeth. In this place also let vs cal that thynge vnto remembraunce, whiche our sauiour speaketh of in S. Mat. Repent, bycause the kyngedome of

god

god is at hand: And also that which the lorde spake by the mouth of his prophete Esai. Unto whome shulde I haue respecte, but vnto suche as repente, and are lowe in spirite, and feare my commaundementes? In S. Luke also he declareth the same thynge: Excepte ye repente ye are al of you vtterly caste awaye: And in the actes. Peter sayth in this wyse: repente therefore, and be conuerted, that your sinnes may be taken away Here I myght allege infinite places of scripture, which make very plainely for this purpose, that no man, whiche dothe not vnfeinedly repent, can conceyue certain hope to haue remissiō of his synnes, which I wyl omit at this tyme. For as I haue sayde alredy, he loseth in vayne for to haue forgeuenes at gods hande, whiche truely repenteth not with his herte. And althoughe there is no tyme of

repentaunce

repentaunce late in gods syght: As appeareth by therample of the theke which is spoken of in scripture: Also god wyll not the death of a sinner but that he repente, and lyue: yet who may not se, howe daungerous a thynge it is to differ the reformacion of our lyke, sith that there is no man (as the poete sayth) in suche fauour w god, that he can assure hym selfe of the next mowowe folowyng. For many times death crepeth, & steleth vppon vs: when we loke leaste for it: so that than there is no tyme of repentaunce lefte, nor space to reforme and amende our lyuing. Here I thynke it nedes to speake of those thinges which Plinius maketh mencion of in his naturall history, touchynge sodayne deathe, sence that there is nothing almost in our tyme more common than the same. For not longe ago two olde men of oure

countrey: which dwelte bothe in one cytye, dyed sodaynlye vppon a certayne nyght, whan they dyd resorte vnto a certayne woman: that they were wonte to company with all: the one dyed of a sodayne passion: the other was thrust through with a daggar: And nere nother of them euer spake worde after that tyme: Nowe let euery man iudge for him selfe, in what daunger these twayne dyed. And thoughe it be a thyng common as well to the godly, as vngodly, to dye sodaynly. And the iuste can not be, but in good state, what deathe so euer they dye: yet verely a man can not deuise, how horryble a thynge it is for one to dye thus, which is without repentaūce, of howe many haue we herde whiche were slayne oute of hande by multyplyenge wordes amonge other ruffyans in tauernes whiche haue bene taken in bed with

other

other mens wyues, or haue bene o-
ther wyse sodaynly cast away by one
meanes, or other, in gamnyng or o-
therwyse: to passe by those, whiche
haue broken theyr neckes of horse-
backe: haue perysshed sodaynlye by
shypwreake: and haue bene oppres-
sed with the ruyne and fallynge of
houses vppon them, or with some o-
ther such chaunces: Let vs then ad-
mitte this, that god wolde haue the
sinner to repente rather than to dye:
as he vndoubtedly wolde: yet by re-
son of vncertayne chaunces we can
not without gret danger diferre the
reformation of our life: yea though
we put our hope firmely in the mer-
cie and goodnes of god. we must re-
pente therfore while we liue vppon
yearthe, and be lustie and haue our
helthe: but the worlde is cleane con-
trarie. For we se daily that the youge
man giueth him selfe to belly chere,

drinkinge and riotte: he flaterethe him selfe, and saith to him selfe that he maye liue many yeres, and therfore myndeth not any thynge the reformation and amendemente of his life: but differreth and putteth that thinge of, vntill his olde age: wherunto whether he shall euer attayne, or neuer: it is harde for any man to saye: For tell me one of many thoulandes, which hath lyued vntil that age, but for his pleasure let vs admytte that he may lyue soo longe as he wold wyshe. What doth he than? I praye you, goeth he about any reformation or amendment of his life? No no. This is euer more his sayinge: I wyll amende to morowe, to morowe. And thus with such delayinge he flatereth, and deceiueth him selfe at length: for he is vncertayne, euen as al other be, whether god wil permit hym to lyue vntyll the same

nyght

nyghte, or not: much lesse is he certayne of the nexte morowe. Thus whiles a man differreth the reformation of his lyfe, often tymes deathe sodaynly stealeth vpon hym: As we may dayly se by experience: And yet we can not be admonished and warned by other mens perilles and harmes to take heede. The deuyll leadeth vs on forthe, and feadeth vs in suche wyse with vayne hope, of the mercie of god, and of longer lyfe. But here though it can not be denyed, nor ought to be denyed, but that the repentant receiueth of gods mercie at all tymes: nor that he nedeth to feare or fal into desperation, whiche is at the very poynt of death: yet I recken, that there is none so folish that he wyll chose that thynge which is ieoperdsome, and leaue the other, wherin there is no daungere at all. Wherfore that noo suche feare or

grudge of conscience remaine, let vs goo about the reformation herof betimes: nor differre it in any maner wise: sythe that we are vncertaine of the nexte morowe folowing. And as towchynge the mercye of god, let vs remembre continually the saiyng of Cipzian. So much as god is (sayth he) euer bountious, and merciful for his fatherly loue, and tendernes towardes vs: so muche oughte we to feare and dreade hym, for the maiestie of a iudge: that he beareth.
Thus shall it come to passe, that through the feare of gods wrath we shalbe withdrawen, and brought frō vyce, and shall not yet throughe the hope of his mercy be deceyued, and corrupted in securitie. A woorlde it is to consider, how the popysshe prestes, flatter theym selues with this selfe same hope of goddes mercy, whiche kepe concubines al the days of their

life

lyke: and lyue vnder the pretence of single lyfe in moste shamefull whordome, and abomination: nor thynke ernestly with them selues of any reformation at any tyme: or of dischargynge them selues of theyr whores. And thoughe they be giltie in theyr own conscience of this theyr vicious and abomynable lyuynge, yet they go to theyr masse sacrifice euery day and do also resort and presume vnto the lordes table, as they do take it to be. They eate the lordes breade vnworthely: and drynke vnworthely of the lordes cup. Oh lord: how dangerfull and horrible is it to lyue in that state, wherin if death shulde preuent a man: he were vtterly condemned, and cast away both body and sowle. Those than, that after this maner kepe whoores all the dayes of theyr lyfe, and do in the same thyng obstinately continue, nor purpose at any

tyme to dismis theyr strumpets: nor truely do repent and crie god mercy with sighynge and teares, for their wicked and synfull life, doo flatter them selfe falsely with this hope.
But here peraduenture some man wyll obiecte this, and saye. What good syr, do they not cry god mercye oftentimes: and beseche him to haue mercy vpon them: do they not dayly say in theyr euensong: Conuert vs (Lorde) and turne thine angre from vs: Also in the later ende of theyr matines, lord haue mercy vpon vs. I se farther they pray in many other places, that it wil please god to haue mercye, spare and forgyue them: I here your reasons very well: For I entende not to axe you the question or reason with you in this place, how they praye: or with what entente of mynde: or what zele, or what feruentnes of spirite: But admit, that they

pray

pray with an ardent deuotion, and a mynde erecte, and lyfte vppe to god: with most ernest affection, what can ye conclude hereupon? For what profyteth it them, onles they discharge them of theyr harlots in that minde, purpose neuer to receyue theym agayne, and in that purpose to lyue chastly, and contynue euen to thende? But for so muche, as they do not repente (as we see playnely) surely we nede not to doubt, but that they eyther holde it to be a fable, whyche is taught in scripture, of the last iudgement, or els fondly flatter them seues with this hope of the mercy of god. Oh yl fauored, and horrible face of that the popishe churche. Such as shulde rule, teache, and instructe others, not so much by their learning, as example in lyuynge, become soo dissolute, that in theym others take greate cause of offence. Marke dili-

gently the laye men, when they re-
paire vnto the mysticall table of the
lorde: how reuerētly, with what pre-
paration in confessyng their sins. &c.
with what godly behauour and de-
uocion they come: how diligently la-
boure they, and endeuour that noo
grudge remayne behind in their con
science: how certaynly purpose they
thenceforth to amend that, whiche is
amisse, & to reformme theyr lyuynge:
but consyder now, what our whorishe
marsmongers commonly vse to doo.
Verely (as one of theyr order wyt-
nesseth) they come frō thimbrascinge
of a whore vnto the aulter, and that
not ones or twyse, but often and day
ly, without any punyshemente or
shame. They passe not for any refor-
mation, they mynde not to discharge
theym of theyr whores. No sygne of
repentaunce foloweth of the reknow
legynge of theyr faultes: and to say
the

the verye truthe, they seme to be in name onely chzistians: in deade very heathen, and publicans. Than some man wyll aze of me, whether there be any hope that suche shalbe saued, oz not. Uerely to speake my conscyence: I thynke that they can cõceyue no hope of the mercy of god, bycause S. Paule affirmeth vnto the Hebzewes, that god wyll iudge whozkepers & adulterers: And doth plainly denye that those shall be the inhericers of the kyngdome of god. Nowe if the pzestes of Balaan perswade theym selfe, that Paule dyd speake the truthe, as it can not be denied but he dydde: can they in suche abomination, and fylthy liuing, conceyue any hope of saluation: considering that they neyther do repent vnfeinedly, noz purpose to discharge theim of theyz minions: but if they doo not beleue S. Paule, we take

them to be chrystians amisse, for they ar no more to be taken for Chrystians than the heathen and publicanes are, like as our sauiour sayth. By what lawe or authoritte do the byshops the suffre such abominable liuers to continue within their iurisdictions & dioceses: why licence they such men by theyr aucthoritie to preache in churches: wherfore do they wynke at such abominacion, and permitte them for bybes to vse yerely such whordome? This thyng is so manifest, that it can not be denyed, so fylthye, and cryed out on, that it is not lawfull to beare with it. And it can not be couered, or cloked anye longer. Thoughe than they wyl say, that they are not playnlye vngodly: bycause they attrybute honoure to the name of god, yet it is manifest, that they can not be, taken for godly: bycause they giue themselues to such thynges, as are most contrary

trary to godlinesse, like as Hilarius affirmeth, where he wryteth of suche. And surely suche are they also, which are not greued and offended with the abominable liuyng of those, and openly do detest the vndefiled & pure bed, as S. Paule calleth it: that is, the honest and lawefull matrimony of the mynisters of the congregation. Oh terrible thynge to be harde: oh miserable and lamentable state of the congregation. O lorde Jesus, come and succour thy churche, which so long as the popishe kingedome endured, had such pastours and mynisters, as were almost faythles. But some man wyl peraduenture contrarye me, and say, that they beleue to be saued by Christes benefite: wel, that I stande not in this poynte with you: admitte that it be soo as ye saye. Nowe beleue they S. Paule, where he affirmeth that whorekepers and adulterers shal not

be inheritours of the kyngedome of
god: I thynke not the contrary, but
they beleue it, for we oughte not to
thinke the contrarye. Sithen then
these men be of that numbre whome
Paule denieth shall be inheritours
of the kyngdome of god, or the holy
ghoost rather. (The thynge must be
graunted of necessitie, whiche can be
denyed in no wyse) how can they pro
mise them selues saluation, in Christ
By this reason then they beleue that
they them selues shall be saued: and
whorkepers, such as they are in very
dede, shalbe condempned: Lord for
thy mercy what ignorannte blyndes
is here, what lacke of iudgement is
this: do they not se plainly, that they
speake contraries: If they may haue
any sure hope to be saued, then that
that Paule wryteth vnto the Ephes
ans: is false: but if that be a greate
ouersyghte, and an absurde thynge
to

to affirme, these men can conceiue no certayne, and assured hope, or truste, that the father is pleased with them for Christes sake. Than what truste is this: how thinke they, to be saued, They that haue but small syght in Logique, maye easely se, howe stronge, and pythy our reason is. The fyrste part in logique termed Maior, is taken out of S. Paule: for he sayth, that whoorekepers, and adulterers shall not be inheriters of the kyngedome of god: The seconde parte called Minor, is confirmed, and verified by the whole worlde: for they pronounce with one assent, that our Romanistes are such: Of these twayne then the Catholike may frame suche a conclusion: that all the packe of papistes lyuynge in abhominable whoredome are banished men out of the kyngedome of heauen: All men thoughe they be but sklender logicians se

ans se very well, that this is a neces sary conclusion, which is brought in and gathered of the former prepositions, which are manyfest true, and graunted of our aduersaries. This argumēt is fashioned in the fyrst figure, and fourth mode. Therfore the popishe pristes liuynge in suche abominable whoredome can conceyue none assured hope, and truste of saluation, nor haue true fayth, as they feygne, thoughe they bragge and spreade abrode certayne vncredible tales of theyr faythe: but some man wyll peraduenture obiecte, and say: that it maye come to passe, that suche as lyue wickedly and vngodly this day, may to morowe, or after, when it shall please the goodnes of God, repent, and acknowlege their sinnes: and after the reknowlegynge therof, lyue innocentely, and in the feare of god: therfore we ought not so lyghtly

to

to deſpeire of the ſaluation of any man. I haue weyed your reaſon dyligently: and no doubt of it, we maye, howe ſuche men ſtudie the reformation of theyr life, and how truely and vnfeynedly they repente. For where haue you ſene heretofore of many thouſandes but one, which hauinge ſuche remorſe of conſcience, hath forſaken his whore, and fullye purpoſed neuer after that tyme to company with her? I wote well ynoughe what I ſay: for it is euident and knowne. There is ſcarſely one of euery thouſand that caſteth thus with him ſelfe, for to amende his lyuynge, and to forſake his whore in good ernest, and with his harte. But nowe to leaue theſe thynges: howe ſtynkyng and abominable is the outwarde face of that popyſhe churche: wherein the ſuperintendauntes, and miniſters do lyue in ſuch open abo-

mination, soo that others are not a lyttle offended therewith? What a thyng is it, when whorekepers must exhorte men to chastytie: the impenitent to repentaunce, the wycked to godly lyuynge? yet this thynge is done dayly, as we may se: not onely in byllagies, but in gret cyties: and peraduenture also in some regions, but without al question it is done in all landes, all places, where so eurr the pope is supreme heade: the bysshopes them selues lokynge on, permittynge, and almost approuyng it: whiche thynge bycause they sharply punysshe not, as by theyr offyce they are bounden to doo, but for bybes suffer men to lyue in most abomynable whordome, they encourage them to take pleasure, and delyght in the thynge, and do sette them forwarde, whō they ought to bydle, and kepe backe: yea they be the cause, that

thoughe

though the preestes lyue in such abo
mination, yet they thynke it no sinne
at all, and them selues do minister to
the same occasion by sufferinge them
to continue obstinatly in such whore=
dome. Of the which one thynge, as
of theyr other cure and office, they
shal render a streyght accompte, and
reckenynge, but here some man wyll
aske me, what were the byshops dew-
tye in this behalfe: I wyll tell you,
it were none other but this: not to
winke, and dissemble in such aboini=
nacyon (as S. Paule exorteth) ney=
ther yet to permitte it, or beare with
it. Fyrst they shuld admonische them
and reproue the vice of whoredome.
Than if they profyted nothynge by
so doynge, the nexte remedy were to
put them out, and let them haue no=
thynge to doo in the congregation,
and to excominicate thē out of their
temples and sacred places. And to

cast out of the assembles of faythful men, suche as are adiudged to hell fyre: and to giue them (as Paul willeth) into Satans handes to mortifie theyr flesshe, that in the day of our Lorde Jesus Christe they myghte be saued. I say that this were their office: if they shulde execute the same, and approue theyr doynges in the lordes syght, which is the selfe same iudge, that wyll requyre, and haue anaccompte of all theyr doynges. They shulde shewe them selues authors and example gyuers of good workes, and an example of the fayth full aswell in theyr communication and conuersation, as also in loue, spirite, fayth, and purenes of lyfe. But sithe that nowe a dayes, the bishops commonly shewe them selues such to the inferiour sorte of the clargie, yea and rather worse than the same is, by theyr example they doo

not

not onelye cause, but also encou-
rage the ignorant fooles to offende
more boldely a greate deale then o-
ther wyse they wolde, for they thinke
that they may boldly by the byshops
example do so. Yet I wonder much
at it, that they can not be awaked,
and sterred to repentaunce, sence
that they haue so many, and sundry
occasions therunto: For theyr office
is to viset, comforte, confesse and as-
soyle the sycke: To minister the sa-
crament of the bodye, and bloude of
the lorde, and the laste unction, to be
present with the sycke at theyr death
and departure: To synge dyrryges,
in the which there is mention made
so many tymes of the day of anger,
of the daye of calamitie, of the so-
rowfull daye: of the fearfull iudge
ment of god, of eternall condempna-
tion: of the theke, whiche repented
late, in the which also they seke, and

pray, that they fele not the peines of death, nor be bounde with the chetne of synne. And beſydes all this they gyue attendaunce to the beere, and ſinge the funerall maſſe, and burye the deade, omittyng no ceremonies: yea, euen when they walke in theyr temples, and churches, they may beholde, and reade Epitaphies grauen vpon graues and tombes, whereby they myght be admoniſhed, not only of me that be deade, but alſo of death it ſelfe: whiche dayelye and hourely hangeth ouer theyr heades: alſo of the laſte dowme, of the iudgemente ſeate of the lorde, and ſuche other. Moreouer in theyr Requiem maſſe they are warned of the comynge of Chriſt: of the reſurrection at the laſt day, of the voyce of the archaungell, of the trumpe of god. &c. Therfore ſyth that theſe thynges can not be a warnyng ſufficient for them, & cauſe

them

them to repent, of two thynges, the one muste be the cause without question: eyther that they thynke those thynges to be but fables, whiche be taughte vs in scripture, of the laste downe, and are in the Epicures opinion, that soules be not immortall: or els that they flatter theim selues, as I haue shewed with false hope of the mercy of god.

¶ The thirde cause.

I Fynde that the thyrde cause hereof, is the custome of synne, which is in a maner, made natural in long continuance. For lyke as it is harde for a manne to alter nature, soo custome, if it be ones roted, can not easely be plucked vppe and expelled: And therefore it is that lerned men do cal custom an other nature. It is not very much disagreynge fro this

purpose, that a certayne man sayth: Such vyces as we haue accustomed our selues to, from our tender age, can not be without greate difficultie weded out afterwarde, which thinge though it be very certayne and true, yet who seeth not howe fondelye fathers bringe vp theyr chyldren in cokeryng, and pamperyng them: for from theyr infancy they be gyuen to none other thynge, but to delicious fare, and to the beallye pleasures of the bodye: They refrayne not from vnsemely and baudy talkynge: they sweare and blaspheme god: they go ruffelynge in theyr gorgeous geare and trype in theyr purples: They weare cotes of diuerse colours, hole cut and pounced out with sarcenets. Yet I omitte the gardynge of theyr cotes, which is very folyshe: for there cometh no profitte at all therof, furthermore what thynge soo euer they

do,

do, they do it fearslye, hardely, and boldely: There is in them no mylds nes, noz sobzenes: They exhibet not dewe honour to theyz parentes: they do not reuerence aged men, noz sufs fer theyz egalles, and companions: what wyll ye moze: they thynke, that what so euer they do, they may do it without blame. There is in them no shame, noo feare of god at all, that can withdzawe them fro byce: They passe foz no honestie, and vertuous lyuynge, and lesse a greate deale foz religion and doynge theyz duetye to godwarde. Yea parentes theim selues now a dayes with euyl example corrupte theyz chyldzen, so that they can not by theyz cozrections bzynge them into feare of them, noz by theyz commaundement withdzawe theym fro that, that they set theyz myndes on: whan surely they shulde do nothynge, when theyz chyldzen are pze-

sent that were not lawful to be done, nor say any thynge, that myghte not honestely be spoken. Theyr lyuynge shoulde be so godlye and vertuous, that therwith theyr chyldren myght be moued to such lyke: their maners, and conuersacion shuld be such, that therby theyr chyldren myght learne, when so euer they had respecte, vnto the same, bothe what they shulde folowe and enbrace: or fle and eschew. But when the father dothe expresse declare that thynge in his owne maners, which he reproueth in his children, doth he not, whyles he blameth them, accuse hym selfe? What face can he haue to fynde faulte with his chyldren. which with his yll example corrupteth them? How can he seuerely reproue any vyce in his children which may fynde in hym selfe vyces more worthy to be reproued? Wherefore let parentes remembre, that it

is

is theyr dewtye, and very requiset in them, to lyue without blame, and vertuously: and that for diuers causes, both lest they be example to their chyldren of naughtynes: and that they may iustly reproue vices in the last of all that throughe theyr slacke negligence the aucthorite of fathers be not diminished. Thus much is declared by ỹ, which the poete sayth: Howe canst thou take the aucthorite of a father in correctynge thy chyldren, whan beyng an olde man thou thy selfe committeste offences bothe more heynous, and worthy of reproche. Such a lyke thyng Nausistrata saythe in Terence, where she reproueth her husbande, bycause he was greued with his sonne, which haunted the stewes: and yet he was a greate deale more to be blamed hym selfe: what iust cause hast thou (saith she) to chyde hym? To these is Arte-

mones

mones sayenge in Plaut. agreable.
Is it meate for a father to geue yll
example to his childzen, art thou not
ashamed. Let vs note also, what was
brought in the declamacion of the
ponge man agaynst his father, who
he accused of madnes: father saythe
he, the I blame, and none but the for
all my riote, and bycause thou brou-
ghte me not vppe vnder the lawe
of a well ordered house, nor kepeste
me in feare and awe, wherewith I
mought haue bene withdrawen frome
such vices, as raygne most common
ly in ponge men. Yea thou was a let
ter on, and leader vnto such vnthrif-
tines. But this Tobye an holy man
and derely beloued of god dyd not,
whiche taught his son (as his histo-
ry declareth) euen of a chylde bothe
the feare of god, and also to refreine
from vyce: he was him selfe an exam
ple of godly lyuing, to his sonne: he
busyed

busied him selfe to declare him such one to his sonne in euery condicion as he wyshed to haue hym. But now a dayes whan youth shuld be traded and brought vp in good learnynge and gods worde, how be they occupied: verely I am ashamed to speke it: yet I wyll not dissemble with them, for very conscyence sake I am enforced, and dryuen to it sore agaynst my wyll, I take god to recorde. Moste part of teachers (I do not speake generally of all) do gyue theyr scholers so muche of the brydle, and suche libertye, and al to procure and wynne the loue, and frendshyp of theyr parentes, or at lest not to displease, and offend them, that they put it in their choyse whether they wyll learne, or not, neyther refrayne they them from vyce by sharpe correction, nor cause them to profite by graue admonitions: They trade theym not in the

knowe

knowledge, and feare of god, nor instructe them in modestie & other vertues, besides that suche innocencie & streyghtnes appearethe not in theyr owne maners, as is requisite, nor such humanitie, and gentylnes, as shulde be in suche, as beare the person and resemble fathers, but to much slackenes, and negligence. as they were companions, and playtelowes rather then teachers, and instructours. And by such liberte with out punyshemente, theyr scolers become not onely dispisers of their masters and teachers, but also fearle, selfwylled, negligent, sowleyne, and stubborne. Yt is neadles to speake ought of theyr prodigious apparel, of theyr vndecent and vnsembly behauioure: of theyr bostynge, theyr braggynge, and tettynge vp, and downe with theyr rapers, and hispanyshe clokes: of theyr prodigal, and

large spendynge, euen when theyr techers loke on, and se it wel ynough but dissemble and wynke at it, more ouer of theyr contynuall riottynge, feastynge, banketynge, playenge, daunsynge, quaffynge all the nyght longe and watchynge that I speake not of other good felowshyp, that is amonge them: Of this, which I say I am certayne: for theyr dissolute lyuynge is such, that it can not be couered, nor hyd, nor yet excused in any maner wyse. Wherfore syth that maysters, permitte and geue such liberte to the youth, wherof they haue the charge and ouersyght, as to frequente, and vse suche naughtines, and to fall headlonge into all kynde of enormities, which shulde most busely, diligently, and streyghtly bridle and snaffle theyr impudent boldenes and suppresse and bring downe their featle and great hertes, and restrein

and

breke the wylde riottous youth with good lessons, graue warnynges and corrections: what hope may there be conceyued of such, whē they shal come to mo yeares, and be more at theyr owne swynge, and lybertie: Of all lykelyhod it shulde be thus, that he which from his chyldhod hath bene trayned in vyce, shall not without greate difficulte become vertuous, and godly afterwarde, nor that he, which of a chylde hath bene an vnthrift, shalbe easely reformed, whan he commeth to full yeres, and mans state: it taketh such place in vs, wher vnto we haue bene accustomed from our tender age, like as the poete sayeth. Agayne such thinges the minde forgetteth not lyghly, as it hath lerned of louge tyme: I wolde wysh with al myne herte, and I pray god, that al townes, and cities wolde wel ponder, and wey this matter, and

wolde

wolde not be led by affections in chosynge a teacher, and menne for theyr youth, nor haue in this behalfe respecte to kynred, and frendshyp, or to the commendations, and requestes of frendes. Surely this is a great and weyghty matter, so that men ought not to admitte, and take a master for euery lacke gentilmans request: considering that here vpon resteth the whole welth of a realme. He shulde be an honest & lerned man, whiche were able to teache, and trade them in the knowledge and feare of god, and also in good lernynge, and moral vertues. But neuertheless it can not be expressed, how farre men be in this poynte deceyued, which do not place & preferre well learned men, suche as are for theyr honestie, and vertuous conuersation and lyuynge, well tryed: and for their conditions and maners prayse worthy, and knowen to be ve-

ry diligent, and peynfull in teachyng and for these admitte a sort of vnlerned curysauours, suche as seke for none other thynge, but to be in fauoure with noble men, and to be reputed worthy of prefermēt, and mete men to teache, and bringe vp theyr chyldren in good letters, and tonges when in very deade they be no more apte for that purpose then a caminel to daunce: as we saye commonlye in oure Englysshe prouerbe. Suche folysshe dreames they teache, as no lerned, or politique man beynge vnlerned could heare, but he must be constrayned to laugh: what rude felowe of the countre may not iudge it, weyenge it diligently, to be very fonde and folysshe. Suche is theyr ignoraunce in al kynde of good learning: And thoughe they be thus, yet they haue wonderfull meanes, to couer, and cloke it. But for as muche, as

they

they can be of none authoritie, and reputacion for lacke of learnyng (for these thynges be atteyned by none other meane, but by learnyng onely) they gyue theyr scolers in theyr studies to much lybertie, and by reason thereof corrupte, and marre theyr yonge, and tender wyttes. And this they do for none other thyng, but to flatter them, and curisauoure. But lette vs returne vnto oure purpose. Syth therfore that bothe parentes, and also maysters, and teachers do not onelye meynteyne, but cherysshe, and cocket yonge babes, and chyldren i such folly, and bere with them in suche vyce: and gyue them leaue to do, what so euer they lyst, nor at any tyme endeuour to taine, & snaffle their wyld appetites, what meruayle is it, if they be founde thus naughty and vicious, whē they come to theyr full yeares, and mans state, whiche

haue of chyldren ben trayned, and enured, with suche vyces. Specially if this be also considered, that custome is altered in continuaunce of tyme in to nature: as we haue declared here tofore. Yf these men therfore at any tyme do fully purpose to repēte them & reforme theyr lyuynge: as when theyr conscyence moueth them, or the burthen of their syn prycketh them: yet custome hath so preuayled in the that whether it be agaynst theyr wyl, or not theyr knowledge, they daylye fal into worse, and worse enormities, and lyke madde men dyfferre the reformacyon of theyr lyfe. Consyder nowe I pray you, what iolye iunkers and lusty brutes these wyll be, when they shal come to be citizens, and intermedlers in matters of the common wealth: which by theyr fathers haue bene thus cokered, and by their teachers so nisely, and softly vsed: nor

haue

haue ben kepte strayghtlye to theyr learnyng, as they shulde haue bene: what other thynge but this, is the cause of it, that there be nowe of dayes so many adulterers, deflourers of maydēs, baudy and pernicious ruffyans: that we haue suche plenty of dissers, charders & that such wycked & abomynable lyuers are spryede about in euerye quarter, but onelye naughty education, and bryngynge vp: well than, suche as impute this thynge to the newe learnynge, hadde nede of a purgation to pourge theyr brayne, and the powers of theyr wit: for be lyke the humoures fall downe in such aboundance, that their syght is stopped: so that they are not able to iudge of thynges. No no, the new lernynge hereof is not the cause, but naughty bryngynge vp, as I haue declared: the slacknes and buredynes of the maiestrate to do, and exe-

cute his office: for in this place I speake not of kynges, and prynces: Yf magistrates I say, wolde sharply, and streightly punysshe offenders without any berynge with them, nor fauoure other part in any wyse: then we shulde se better ordet euery where and among all states of men. If the lawe whiche was made by Julius, and is named commonlye Julia lex, were called agayne, which doth punysshe adultri with death, nor permitteth fornication to lacke iust peine, & deserued punishment: if also such as abuse the name of god, as they that speake blasphemye agaynst god, and swere by Christ his crosse, his woundes, and bloude: If they that vse tauernes, playenge, and walke vp and downe in tyme of a sermon: if disobediente chyldren, that exhibite not dewe honour to theyr parentes: If theues, murderers, dicers, raueners robbers

robbers, vsurers, iuglers, dronkardes, gluttons, & such as haue spent, and made away theyr lyuyng in belly chere, and vnthryftines. Yf slaunderers, scolders, such as be periured and reporters of vayne tales: And finally if al offenders were streyghtly punyshed, surely there shulde be both lesse occasion geuen to offende, and also good men shulde not haue so greate cause to complayne of the maners of men of this age. Let the magistrate therefore remembre his office, and thinke that he must surelye gyue an accompte at the daye of dowme. Lette him learne of Paule that he beareth not his temporall swearde for ryght naught, for he is gods minister, appoynted of god to punyshe offenders: As it appeareth playnlye vnto the Romaynes. Forasmuche then, as Paule declarethe that a law was ordeyned not for iust

men, but the vnrighteous: for the disobedient, lyers, such as intyce other mens seruantes from them, and are periured: forasmuch also as the magistrate in this behalfe is as it were a minister of the lawe, certes he can not be slacke in executynge his office, without great reproffe. Lette potestates therfore, those I meane, that are in office, and haue authoritie, restrayne this libertie to offende, without punyshment, by one meane or an other, which thynge yf they do not execute: they do very naught: & it wyll be vndoubtedly layd to their charge, at the last day. Who so prohibiteth not men to offende, when he may, in a maner commaundeth them so to do: I feare me greatly, lest the heathen mens seuerite, & streyghtnes, in punyshyng vyce shalbe a reproche to vs, and accuse at the laste downe our negligēce, and slacknes

herein

herein. There was amonge them punyshment ordeyned, and appoynted by the lawe for all offenders, and trespassers: They had theyr sammers theyr examiners, and iudges, which dyd most rigorously se vice, and wickednes punyshed. Thus were fearse and wylde felowes for feare of punyshement kept backe from the outwarde acte: for feare of punyshment, they bridled, & brought theyr wylde affections into subiection: for feare of punyshment, they conquered, and ouercame theyr lustes: and so came not headlynge into vyce. But nowe a dayes by a reason of libertie without punyshemente, and slackenes of men in offyce, which forgyue offenders at the fyrst, nor do punyshe vice so seuerely, as they shuld do, a blynd man may se, how much the ciuile order, and policye is fallen away, and decayed: No man raiseth lychery to

be punysshed: no not adultrye, and
fautes, which are very heynous. No
man correcteth the dysobedyence of
chyldren towardes theyr parentes,
the lyke rebellyon of inferyoures a-
gaynst heades and superiours, the
detractacyon, & refusing of lawefull
tempery, and authorite. No man ma-
keth a restreynt for superfluous ap-
parell: No man represseth the lyght
and madde conceyte of men, & pryde
not onelye for theyr gorgious, and
kyngelyke arrayment, but also for
the dyuersitie of coloures, for cut-
tynge, and gardynge theyr garmen-
tes. No man restreyneth theyr large
expences, and costes in theyr breake-
fastes, theyr dinners, and sumptu-
ous suppers: And though they drin-
ke both nyght and day, there is no-
thynge sayde to it. No man punys-
sheth carders, dicers, blasters, en-
grosers, skolders, cursers, the peru-
ted

red, and such as speake blasphemye agaynst god: And yet I haue not touched the common stewes in euery cytye, the lybertie permitted within the byshoppe of Romes dioceses to kepe whores: and impunitie of all vyces, and enormities. Wen in authoritie therfore shuld woute all delay punysshe such: not that it is an offence to do so, but that all occasyon to do yll myght be remoued: and taken awaye. In punishyng thre thynges, be chyefly to be consydered: first that thou studye his reformation, whome thou punysshest: Than that by his example thou make aferde others frome commyttynge the lyke offences: Thyrdly, and last of al, that by weadynge out the naughtye & vngodly, the innocente may lyue at rest & in quietnes. Hytherto statutes haue profited nothing: we must now therfore take an other waye. And here let

ds consider that the magistrate beareth not his swerde for a shewe: As Paul witnesseth: whē nede requireth therfore, let him drawe it to punyshe and cut awaye vice, and let not men long cry for theyr readines & promptnes in executyng theyr office, whiche are in auctoritie, and do intermedle in suche matters that in as muche, as pertayneth vnto the outward policie, we be not founde worse, than the Heathen, and gyue, and ministre by our slacknes to the enemyes of the gospel, and Christian name occasion to slaunder, and speke yl by our religion, as it happeth manye tymes: Howe wolde ye haue the turkes to thynke, that our relygyon is good, syth that the professours & teachers of it are so vicious, and abominable vndoubtedly they may iustly, and by good ryght hit in our teath & obiecte to vs so many riottours (as one certayne

certayne man sayth)so many dron-
kerdes, aduouterers, fornycatours
and whorysshe ruffyans,so that we in
very deade may be greatly ashamed
of our behalfe. They wyll and may
muche agaynst our vyces: they wyl
also as they iustly may, fynde faulte
with and reproue oure superfluitie:
They wyll and may laye to vs for a
reproch,our beastely & voluptuous
lyuynge. And thus by reason of our
vyces, and our yl lyuyng, the worde
shalbe diffamed: And as Paul say-
eth, the name of god shalbe blasphe-
mered amonge the Heathen, for oure
sakes. And though riot is a vyce of
euery tyme, and age, & hath so ben,
and belly chere also, as breakefastes
deyntye dynners, sumptuous supp-
pers, excelle in meate and drynke.
aduoutry fornycation violent wron-
gynge, and oppressyuge of the poore,
by powers: the neglectyng of good
lawes

lawes, and ordinaunces, whiche we fynde, that euery learned man reproued in men of his tyme (lyke as Seneca affirmed, that none age was euer voyde of all blame) yet in our tyme vyces haue wonderfully encreſed, and not onelye vyces, but alſo the impunitie of vyce, whiche is the origine, & cauſe of vice. Good order is nowſer at naught, youth is corrupted by to much lybertye, all kynde of wyckednes is growen vp, and encreaſed wonderfully, ſo that vngodlynes ſelfe, and Epicuriſme ſeemeth to haue inuaded, and occuppyed a place amonge men, and poſſeſſed a kyngedome, amonge Chriſtyans. When do lytle regarde good lawes, & ordynaunces: but do al together folowe pleaſure, and carnall lybertye. Wherfore it were the office, & dewty of kynges, and byſhops by theyr authoritie to withſtande ſuch enormy-

ties

ties and to remedye them: syth that for this cause they were exalted, and called vnto such an hyghe dignitie, and god wolde that they shulde excel in myght, and power. He commaundeth them to haue theyr people in subiection, and to loke ouer them, as though they were set vppe on an hyghe mountayne, to espye out vyces and enormities, and most rygorously to restreyne, and punyshe the same, & to defende the godly, & feare the naughtye from theyr vyce by severe punyshment, and to defend and meyntayne iustice and truth, and set forth and dilate the religion, & glory of god: wherfore let them remembre theyr office, and though they can not cleane extirpate, and abolyshe suche enormities, as haue crepte in, and are roted in mens hertes: yet at least let thé go about to restreine the same And though it consisteth not in them

to

to make other men godly, and Chri-
stians (for that is the worke and of-
fyce of the holy ghost) let them yet in
deuour to bringe this to passe, and
effecte, that we be not founde eyther
Pagans or worse, then they be. And
lette magystrates charge parentes
streightly with this thinge, that they
do se theyr children traded & brought
vp in good learnyng, and also in the
knowledge, and feare of god euen
from theyr chyldhod. For surely the
magistrate ought most of all to tra-
nayle in this thynge, syth that it is a
thynge so profytable for the common
welth, & the preseruation of townes,
and cytyes resteth in this one thynge
chefly. Yf they loued but to this one
thynge dylygentlye, and executed
theyr offyce herein, we shulde not be
troubled with suche vyces, as haue
heretofore reygned, and yet raygne in
many places: which thynge vndoub-
tedly

redly can not be prouided for, by any statutes, or lawes: but onelye by this meane, whiche I haue shewed: that is to wytte by the godly education, and bryngynge vp of youthe. For syth that lawes punyshe offences alredy commytted: godly education, letteth a man to commytte any thynge worthye of punyshemente: Lawes do but correcte vyces, godly education kepeth them farre of, and suffereth no such thynge to be: it is very euidente, that godly education doth more profyt the common welth, then lawes, and Statutes do. It is commonlye seue in oure tyme, that suche as haue bene brought vp in vyce, are not refretned, and brought in feare by the punyshement, whiche the lawe ordeyneth and appoynteth for vyce, and enormities. This was the cause therfore that prudent, and wyse rulers were wonte to laboure,

and trauayle herein chiefly, & haue theyr speeyal care on this one thinge not alonely how to punyshe vice, but howe to preuente and take away the causes thereof. Whiche thynge bycause they dyd se, myght the best be broughte to passe, if youth shulde be brought vp in good learnynge, and in the feare of god: and yf fathers imployed theyr diligence, and indeuour to the same ende: they thought it best to labour, and trauayle chefly therein: But from this dygressyon lette vs returne agayne vnto oure purpose.

¶ The fourth cause.

I fynde that welth, and prosperitie is the fourth cause whiche dothe inebriate the myndes of men, in such wyse that they neyther remēbre god, nor constantly purpose to returne

and

and amende theyr lyuynge. Therefore one auncient wryter sayth very wel: that lyke as of prosperitie riotte procedeth: euen so of riotte commeth both other common vyces, and also vngodlynes, and the neglectynge of gods worde and cõmandementes. And Seneca affyrmeth, that into greate welthe and prosperitie, as it were continuall dronkennes, men fall into a certayne soote, and pleasaunte sleape. Also Paule vnto Timothe commaundethe that this admonition and warnyng be geuen to the ryche, that they wax not proud nor put theyr affyaunce in vncertayne ryches, but in the lyuynge god to do good, & be ryche in good workes. This verse of Publius may also be verified of the inordinate ryche men. Fortune maketh hym a foole, whome she kockereth to muche. For howe, suche passe for no manner of

thynge, whiche haue this worlde at wyl: it is euydent ynough, and nedeles it is to speake therof. This securytie is verely the mother of al vyce, for by the same a man is made vnsensible, so that in his conscience he feleth not the anger, and wrath of god agaynst synne: by securitie mennes myndes are brought on a dead slepe that they be not a whyt perced with the feare of the punyshment of god, or withdrawen from vyce, nor yet awaked with the feare of deathe, or of the last downe. Our sauiour dothe in Luke artificially paynt this securitie, where as mencion is made of the rych man, which when his lande had encreched, and made hym welthy with a frutfull, and plentyfull crop, dyd not go about to reformme his lyuynge, and to repente, nor to bestow almes vpon the pooze, but studyed howe for to enlarge his barnes, and

to

to make more roume for his corne: and thus delayted the matter with hym selfe. I wyll bringe in, and gather vpon heapes all my corne, and lay vp al my substaunce, and tyches and speake to my sowle in this wise Nowe thou hast my soule a greate deale layde vp for the, whiche wyll laste the. the space of manye yeares: Nowe therfore take thy reste, eate: drynke and be of good chere. But in this securitie, and this imagination what herde he of god? Thou foole, this nyght requyre they thy sowle of the: markest thou not, howe deathe commeth sodaynly vpon hym, thinkynge to haue had all the commodities, and pleasures of the worlde: as ease, rest, delicious fare, pastymes, delectacions, and sauegarde of all his goods? For this cause then, as Paule sayth: commaundethe vs to awake, & be in a redines at al tymes

agaynst the commynge of the lorde: which myght be a kayre & sufficiente warnynge for vs, yf we take heade of it, for lyke as it befell and chaunced in the time of Noe, whē the floud ouer went, and drowned the worlde, some eatynge and drynkynge, other some weddynge, and doynge suche busines as they had to do: As it also chaunced, that the Sodomites were al destroyed with fyre and brymstone frō aboue, after that Loth departed out of theyr cytie, so verely the laste daye shal come sodaynely, and at the twincklynge of an eye, euen when men loke leaste for it. Therefore S. Iames to banquisshe, and dryue out such securitie oute of mennes hertes speaketh to ryche men in this wyse. Ye ryche men mourne, and owle for the miseries, that remayne for you, and hange ouer your heades. Your ryches putrifie, wormes, and mothes

thes corrupte your gorgious apparel: your syluer and golde gathereth rust, and canete: deliciously, and wantonly ye haue lyued on yearth: Ye haue spente your dayes in ryotynge. &c. In this place call to remembrauñce the rych man in the gospell, whiche in the dayes of his lyfe wēt gorgiously arayed with his veluets, purples, & silkes, but after his death he was greuously tormented in hell, wherof prosperitie & welth was the cause, whiche dyd not permytte and suffer hym to repente, and returne his lyuynge. Our sauioure also declareth the same thyng in S. Mathewe, where he sayethe that it is hard for one that is rych, to ēter into the kyngdome of heauen, eftsoones it is more ease for a cammell to passe throughe the eye of a nedle, then for a ryche man to entre into the kyngedome of god: which Marke in a ma-

ner expowneth: Chyldren, sayenge howe harde a thynge is it for suche one, as putteth his trust in ryches, to entre into the kyngdome of god: Christ also hym selfe calleth ryches, and worldely pleasures, brambles, & bryers, wherwith the seede of gods worde is choked, that it can not growe, and bryng forth fruite. Therfore this is the cause, why god sumtymes visiteth with aduersitie and punisheth them, whom he hath derely beloued: to roote out securitie, & to stere vp in men the feare of god, and the callynge vpon his name: for in prosperitie men do cleane forgette hym: Also to cause vs to acknowlege and confesse our synnes, and repente therfore, to lyfte vp and erecte oure myndes to the imbrasing of heauenly thynges, and the contempnynge of worldely thynges. For commonly these vices raigne in rych, and wel

thy

thy men: and those that lyue in this worlde at theyr owne ease: I meane sluggyshnes, which is reckened one of the. vii. deadly synnes: idlenes, lythernes, sodayne priuation of sense, and kelynge, and neglecte, and lytle regarde of thinges perteyning vnto god: in godly and vertuous exercises, vnlustines, slowenes, dulnes, feyntnes, and as it were a dead slepe except thou wilt cal it rather that disease which engendreth in the body a cõtynual desyer of slepyng. This securitie is such an abominable vyce, that I am not able with these names and infynyte other to declare howe heynous it is, and what I thynke of it. Scripture declareth that welth maketh vs not onely secure, but oftentymes vngodly, where vppon Moyses sayde thus. But when he was become fat, and fylled, he waxed wanton: when he was made grosse

coryse, and vnweldye, he dyd cleane forsake the lorde his god, and creatoure: he regarded not the rocke of his saluacion: They prouoked him in straunge gods. &c. Lyke as Dauyd after that he had conquered his enemies in euery lande, fallynge in to this selfe same securitie, and thinkynge that al thynges were sure and in safegarde, dyd not onely become an adulterer, but also defyled his handes with shedynge the bloude of an innocent man: and the very same which in the persecution of Saule shewed, and proued him selfe a godly man, by prosperitie was cleane altered: Let hym therfore, which standeth on his feete, beware leste he fal. Yea, when Dauyd had commytted this cruell murder, as thoughe there had bene no daunger therin, bycause god is mercyfull, he wente vnto the tabernacle dayelye as other dyd, he

kept

kepte the Sabboth, & other feastes which were at that tyme obserued amonge the Jewes: he offered vp sacrifice, and finally was quiete, and toke no care. But after that god by his prophet Nathan denounced his punyshment, and vengeaunce: and had made him afearde, and had greuously thyreatened hym, he came to hym selfe, and then called to mynde, what an offence he had commytted agaynste the lorde his god: Then pondered and weied he the greatnes of his synne, and repented vnfeinedly. Then he confessed his sinne openlye, and cried for mercy vnto the god of Israell. Then wysshed he to be washed from his synne, and iniquitie, and to be pourged fro the fylthines, wherof his syn was the cause And yet in the meane whyle refused he not the punyshement whiche god by the prophet thyreatned to hym: nor

for

forsoke any payne or punyshemente for his offence and trespas: wolde god, that suche lyke securitie myght not also be founde in many of vs, which do lyue so quietly and in suche securitie, as though al were safe, and there were no daunger: we confesse not oure synnes: we feare not the iudgemente of god, nor his exceding greate wrath agaynst synne: so farre of is it, that we bewayle oure synnes and haue remorse in oure consctence for them as we shulde haue, lyke, as the holy martyr of god Cyprian sayeth. But to returne agayne vnto our purpose, & conclude in fewe wordes No man can be saued onles his sinne be remitted: No mans sinnes are remitted, but theyrs whiche crye, and pray to god for the remission therof: No man desyreth remyssyon, whiche wold not be gladly reconciled, no man wolde gladly be reconciled: whiche

repen-

repenteth not: No manne repenteth whiche feeleth not the wrathe of god agaynſt ſynne, & confeſſeth the ſame which thynge he that lyueth in ſecuritie, doth not. By this reaſon therfore it is euydent that proſperitie is alſo a cauſe of delayenge the reformation of our lyfe.

¶ The.v. cauſe.

The.v. cauſe is the hope of longer lyfe: for albeit there is no man, thoughe he be neuer ſo yonge, that is aſſured, that he ſhal lyue vntyll nyght tyde (as Cicero ſheweth) yet verely thou ſhalt ſcarſly find any man ſo olde, and aged, whiche perſwadeth not hym ſelfe that he maye lyue a whol yere. The olde father in the comuedye cryeth out, and ſayth: Moue, and exhorte ye me, which am lxv. yeres olde, to marye agayne, &

leyne vnto me an olde dotynge wo-
man: But nowe a dayes ye shall se a
moze straunge thynge: foz men that
be.lxxx.yere olde wyll marye, & take
to wyues ynge maydens, and dam-
selles that are not ouer.xv.yere of
age. They haue suche hope to lyue
longer and longer: as though they
were ynge men, and in there flowz-
shing age, but with what cõsideraciõ
they thus do, experience oftentymes
sheweth. Some mã will meruail par
aduenture, that olde men shuld be so
foolysshe, as to be come wowers. In
this place I wyll not reasone, eyther
to, oz fro: but I dare be bolde to say,
that suche olde men, as marye ynge
damselles after this maner, haue vn
doubtedly hope to lyue a great tyme
longer. This hope therfoze maye be
an other of the causes: why we differ
the refozmacion of our lyfe, and re-
mẽber not, that we haue an accõptes

to

to make at the last daye. It is to be
wondred, that men do put of, & differ
thus, suche a great & weyghty mat-
ter, and loke no more of a thynge,
whiche profiteth so muche, and is so
necessarie vnto saluation. I feare
me greatly lest the Heathen shall in
the last iudgement be a reproche to
vs Christiās, in that we are so slowth
full, and haue almoste mynde at no
tyme to reforme, and amende oure
lyuyng, & to recken vp our offences
and repent: when verely manye of
thē after Pithagoras rule, customa-
bly, yea they went to rest, reckened,
and called to remembraunce what
thyng so euer they had sayd, or done,
good or badde, the day before: whi-
che Virgil speaking of a godly, and
vertuous man, payneth oute to vs
very artificially, and lernedly. He
neuer slepte, before that he called to
remembraunce all thynges, that he

dyd

dyd that day: whether it were good, or bad: he examined, what was done amisse: what was done in tyme, and what out of tyme, he demaũded certayne questions of him selfe in semblable wyse, why haddest thou not respecte in this poynte vnto honestie in that poynte vnto reason? what thynge hathe this daye escaped the? why hast thou purposed constantly that thynge, which were much better to be lefte vndone: why hast thou sorowed in thyne harte to haue done good to the pooze? why wylleſt thou that thynge, which it was not commendable, nor honest to wyll? why preferredst thou prokytte to honestie why speakest thou yll by any, or gauest an yl signe in thy countenaunce, why haste thou folowed rather thy folysshe fantasie, then ryghte reason. Virgill sheweth that when he hadde thus reuolued, what he had done all

the day longe: whether good, or bad; he rebuked that, which was euyl, and prayſed, and commended the good. In this place I can not let paſſe that which Seneca ſpeaketh, concernyng this forme, and trade. Sextius (ſaith he) at the euening, yer he went to reſt, accuſtomed to axe of his mynde certayne queſtions ſemblably: what yll and naughtye condition haſte thou this day amended. What vyce haſt thou withſtande? what art thou better nowe, then when thou diddeſt aryſe? And after he addeth this. What better forme can there be, than this: to examine the whole day agayne in this wyſe? Muſte not there folowe after ſuch a rekenyng a ſweat, ſownd quiet, free, and pleaſaunt ſleape, whē the mynde is eyther prayſed: or warned: and is taken to be a iudge, and examiner of it ſelfe? I my ſelfe vſe this trade, dayly, and reaſon in this

wyse with my selfe: as I haue shewed. When the day is past: I examine the whole agayne, and ponder, and wey depely both what I haue sayd, & done: I kepe nothynge in secrete: I omitte nothynge, for why shulde I be affrayed, syth that I may frely say take heade: do no more so, for at this tyme I forgyue the. In thy communication with suche a man thou dyddest reason contētiously: hereafter I warne the, dispute not with the ignorant. Thou warnedst such a mā more frely a greate deall, then thou oughtest: and more offendedest hym, then correctedest hym. Henceforth consyder not onely: whether thou speake trueth, or not, but whether or no he can beare it, to whome it is tolde. Seneca spake these thynges, and many mo in this sentence, and meanynge, which I wolde wyshe, that chrystians wolde not onely remembre

but

but also purpose, & cast to folow and to bring vp, and trade theyr children in this fourme of exercyse. Certes onles I am very farre deceyued, we shulde then endeuour to leade our lyfe more agreably to our profession But now of the contrary let vs consyder our exercises, and howe we vse to recken our fautes, and examyne the whole day agayne at nyghte yer we go to rest: howe are we occupied: Verely we kepe ioly chere one with an other, our tables are furnyshed with deyntye dishes: And we are not contente to drynke, and swyll in, all the day longe, except we banket, and drynke also at nyght, where vppon what vyces procede, we be none of vs ignorant: And at last when we are not thorowlye satisfied in drynkynge, we aryse frome the table in such case, that we can not stande on our feete, but stagger, and stumble

at euery thynge, and muste be ledde home, and stayed on other mennes shulders. Oftentymes we fall into such beastlynes, that we must be taken fro the table and layed in oure beddes by others: And there we lye lyke brute beastes drowned, and buryed with wine, and sleape. I cannot with more proper wordes sette forth this abomination. And this is a thynge that is done daylye. But scarsly ones we do in a whole yere recompte, and recken with our selues, howe we haue lyued, & axe forgeuenes of our synne, and purpose to be reconciled to god. And yf peraduenture we purpose so, yet trueth it is, we continewe not therin: so farre of is it that we do dayly euery man trye and exampyne his owne conscyence, & consyder howe he lyueth, yer he go to bed: And beynge offended and displeased with hym selfe seketh god to haue

haue mercy vpon him, with syghing and wepyng, or putting his affyaūce and trust in god, trusteth and promiseth him selfe that is better in Christ: or if he purpose to lyue godly, continueth therein: And yet for all this we dare boldely sleape, and take our rest in that state, in which if any man shulde dye, as no man is sure, that he shall lyue vntyll the next morowe, folowing, we were vtterly cast away, and condempned both body & soule. But alas these thynges we remembre not: In such wyse we flatter oure selfe with hope of longer lyfe, wherewith syth that so many men be deceyued, howe chyldyshe are we, or rather howe do we dote, which do perswade our selues, that we be exempted, out of the nombre of those, as it were by some synguler, and propre priuilege.

¶ The.vi. cause.

THe syxte cause remayneth: and that why welthy, and ryche men within the bishop of Romes dominions differre the reformation, and amendemente of theyr lyfe, the cause is hope of forgyuenes of synnes by the Popes Pardons, and bulles. Also a certayne false truste to relese the paynes of purgatorye by masses, dirigies sayd yerely, prestes, and monkes prayers, and also by the workes & almes dedes done by theyr frendes alyue, as fastynge, prayenge, watchynge, and goynge of pylgrymage and such lyke. For lyke as certayne men affyrme that pardonnes haue strength to obteyne remyssyon of synnes: so are they not ashamed to saye that in what moment of the houre so euer a penny, or money gynglethe in the boxe, the soule at that verye instant

stant doth depart out of purgatory: and more ouer they thinke that the deade are eased by the good workes and merites of men alyue: whiche Hilarius vpon Mathewe doth deny And so doth Hierome, as he is alleged in the common law, affyrme that in this presente lyfe one may helpe an other, whether it be with his prayer, or good councell. But at what tyme we shall appeare before the iudgemente seate of the lorde, euery man shal beare his owne burthen, besides this in what state so euer a man dyeth, he shalbe iudged in the selfe same state. Then howe detestable is the sluggyshnes of such men, as lyue thus quietly, and securely in vyce, & wyckednes: which wolde ywysse, yf they regarded ought theyr saluacion and soules helth, kepe some meane and not so excede in vyce as they do, and remembre the laste dowme: As

for an example, to speake perticularly: the vncharitable man wold study accordyng to gods commaundement, to be at atonement, and agremente with his neyghboure: whoremongers, and adulteres wold remembre, that god wyll iudge them: As Paule declareth: Also murderers, such as minister poyson to others, all sortes of lyers wold haue before theyr eyes the lake burnynge with fyre, and brymstone, wherin theyr parte shalbe, as we reade in the reuelations of Iohn. Couetous men, dronkerdes, & slaunderers of theyr neyghboures wolde remembre, that such as they are, shal not be inheritours of the kyngdome of God: As Paule wytnesseth bothe vnto the Cor. and Ephe. Rych men wolde beare in mynde the sayenge of Christe, that he whiche putteth his trust in vncertayne ryches, shall not entre into the kyngdome of god: fy-

nally

nally al men wold remẽbre the endeles, and vnquenchable fyre of hell, which Christ threatneth in his worde to the wycked, and vngodly: euery man wolde feare the voyce of our sauiour to the folyshe women. I know you not, and to the slowe seruaunte: cast the vnprofitable seruaunte into the outwarde darkenes, where there shalbe weppynge and gnasshynge of teath: Also to the man that came to the maryage without his weddynge garment, bynd hym both hande, and foote, and cast him into the outward darknes. Also to the wicked, and vngodly at the last day, departe fro me, ye accursed into euerlastyng fyre. O good lorde what obstinate, and styffe felowes be these, that such sayenges do nothyng stere: We may cal them that beleue them not, Epicures: the that deride, and haue them in mockage, vnhappie, and such as regard

them not, madde, and lytle conſyde-
rynge theyr ſoules health. But all
thoſe regard them not which thinke
that when they haue brought oute a
rablement of the popes pardonnes,
they may freely ſinne, and offend with
out punyſhment, and by reaſon ther-
of dilay, & put of from tyme to tyme
the reſourmation and amendmente
of theyr lyfe. There be manye alſo
that differre the ſame, bycauſe they
worſhyp Barbara: And thoſe be in
this fonde, and folyſhe opinion, that
they thynke verely, and beleue ſted-
faſtly, that they ſhal not dye impeni-
tente, and without howle, as they
terme it, yf they worſhyp her. This
ſuperſticious worſhyppyng of S.
Barbara was placed almoſt in all
the papyſtes hertes: therfore they or-
deyned yerely a faſtyng day for her.
And paynters portrated her in thone
hande bearyng a chalyce. And in the
other

other holy breade. This is also an o-
ther cause, because men prouide long
per they dye, that they may be recea-
ued into the famylye of the Francys-
canes, and be buryed in one of theyr
robes after theyr death. For men be
of such a foolishe persuasion, that they
thynke the deuyll to haue no power
ouer them, when they shal haue get-
ten that holy hyue ouer theyr heades
because the Monkes communycate
with the robe both theyr owne merit-
tes: and such good workes also, as
are doone throughout the whole or-
der, as requiem masses, solempne
seruyce, singing, praieng, preaching,
suffrages, fastynges, watchynges,
pylgremages, and such lyke. For the
Monkes dyd sette euer aparte that
thing, which was thought sufficient
for their owne saluacion, and the rest
yf that any remayned, they dyd not
communicate for right nought, but
solde

solde it for money. This is therefore another cause, why that such men as haue boughte out with money the merites of Monkes, differte in this wyse the reformacyon of theyr lyfe. But nowe it is nedeles to confute in this place this grosse errour, concernynge the popes pardons, and worshyppynge of sayntes, and communicatynge of merites: syth that other men before vs, and we also our selfe haue done it in other places. Nowe thou hast herde gentyll reader, as I thinke the principal causes of dilaynge the amendment of our life. But besides these there are yet certaine other, as it were secondarye causes: As to accompanye with the wycked, and vngodly, and suche as stande in no feare of God, and esteme not, nor regarde vertuous innocencye, and those thynges, which are agreable to our profession for suche mens com-

panye,

pani, al those must diligētly eschewe, whiche haue any care of their soules health: For as a certaine man sayth full trulye: yll company corrupteth good manners. And yf thou accompanyest with the euyll, incontynuaunce of tyme thou shalte thy selfe become euyl. Let parentes therefore remembre, that it is their deuty to loke to it, that the euyll, and naughty accompanye not theyr chyldren: and to try exactly the maners of such, as are theyr playfelowes. For suche they proue most commonly, as theyr playfelowes be. So that here this maye be a good lesson for vs: yf a man wyl not be fyled, let hym touche no tarre, which signifieth naughtye company in this place. Lette vs marke also, what an Hethen man sayth: we take and receaue our condityons of suche as we accompany withal. And as certayne vices of the bodye be contagy-

ous,

ous and do infect thē, whō we touch; so transferreth the mynde vices vnto such, as we daylye accompanye with all, and are oure famylyers. The dronkerde prouoketh his felowes to wyne dryncknynge. The vnchaste goeth about to ouercome the chaste. The couetouse man allureth his cō-panyons vnto auaryce. &c. Who so wyll lyue godly therefore: let hym eschewe euyll company. For if therebe any, that accōpany such, and be daylye conuersaunt with them at the tauerne, and at other places, wher they resorte. They do neuer lightlye purpose to reformme there liuinge: No. They can not without much difficultie be brought from their companye at any tyme. And this is the cause, that thoughe they here Gods worde preched neuer so much: thoughe they be admonissched and warned by men in auctorite neuer so oftē, & thoughe

they

they them selues euē fully determine, and purpose to reforme, and amende their liuinge, bycause they feare and drede the punisshement of god: yet I can not tel howe the deuyll it chaunseth, they differ cōtinually the amendment of there lyfe: they repente not: nor retourne into the waye agayne. And thus peraduenture deathe may come vpon them in such securite, and oppresse them. For euen as death is most certeyne: so the daye, and houre of death is vncertayne: And for this cause we be commaunded in Scripture to awake and watche, and be in readines for the last day euery hour which thyng is planely sette forth in Luke: where it is said semblablye be in a redines: bicause the son of man wyl come, when ye shall least weene. There is also another cause; why the lay sorte commonly differ the reformacion of their lyfe: forther there be

certeine

certeine men good soules, and fauou
rers of gods worde withal theyr hert
(we may not iudge the contrary) but
not so wyttie in this one poynt, as
were nedeful: which set forth wonder
fully, and beate into mennes heades
the grace, and goodnes of God: the
forgyuenes of synne: and many such
other thinges, whiche pertayne vnto
saluacyon: And for this purpose al-
leage scriptures very diligētly: But
of a newe lyfe in Jesus Christ, that
we be made holy, and reuiued by the
holy ghost, they neuer speake worde
or very lytel. But he that wyl be ta-
ken, as a christen man must, as Paul
wylleth hym, be dead to synne, and a
lyue to ryghtuousnes, he must lay of
the old man, and put on him the new
man. He must be as pertaynyng vnto
his conuersacyon euen as one, that
professeth the Gospell of Christ. He
must not be an aduouterer, a whore
hunter,

hster, an enuious felow to his neigh
boz warde. He must not be couetous,
giuen to filthy gaine, and lucre, ma-
licious, oz proud. The father gyueth
the holye ghost to those, that beleue
and cal vpon him: which wyl awake
the herte of man, and stere vppe in it
newe mocyons, and as it were rege-
nerate his wyll: and moue him to do
good woozkes: to lyue vertuously
and agreablye to our pzofessyon, as
we haue declared in other places
moze at large. Howe much thynkest
thou, be the laye people moued with
suche saienges, as these are. What:
yf thou be an adulterer, an whooze
keaper, a couetouse man, oz suche:
beleue onelye, and thou shalte be sa-
ued: why shuldest thou fere the lawe
syth that Chzist hath fulfilled it, and
satysfyed foz the synnes of the whole
wozlde: vereiy such saienges do won
derfullye offende the eares of Godly

men, and giue occasion of much vngodly liuing: and besides that, cause men, that they thinke but lytel of any reformacion. Ye mary it is the cause that they contynue obstynatelye in vice, nor that all one, but also be encouraged there vnto. Surelye it taketh away al the occasion of reformacion. Wel Paul did not thus: whiche dyd not onelye preache the fayeth in Christ to Felix, and Drusille hys wyfe (as Luke declareth in Thactes) but also reasoned profoundlye of iustice, temperance, and the last iudgement, so that Felix herynge hym dispute so exactely, & to the purpose was muche abashed. He also testifieth in thactes that he dyd not preache repentaunce onely to the Heathen, but also gaue them warnynge, that they shulde do workes worthy of repentance. Nowe I haue shewed you the causes, why wedifer the reformacio of our life. It

remai-

remaineth therfore, that we shewe in lyke maner brefely, what be the remedies for the same, whiche partelye we haue done alredye.

¶ The remedies.

THauthoritie therfore of god, and our Lorde Jesus Chryst shalbe of muche force, and power agaynste our vnbeleue, concernynge the laste iudgement, the punysshement of the wycked, and the euerlastynge blesse, of the godly: onlesse we wyl rather be taken for Christians, than be Christians in very deede: specially yf we dilygently wey, and cal to remembrance those thinges, which are mencioned euery where in scripture concernyng the same thinges. As this saienge in Saynt John. The houre shal come, when they, which are in their graues shall heare his voyce. And suche as

haue done wel, shall aryse vnto lyfe: but they that haue done the contrarye, shal aryse vnto condempnacyon: Againe, the wyll of my father whiche sent me, is this, that whosoeuer seeth me, and dothe beleue in hym, shall haue euerlasting lyfe: and at the last day I wyll rayse hym. Our saiyour also in Mathewe, speakynge of the last iudgement declareth, what sentence he wyll pronounce of the godlye, and saieth thus: O ye, which are the blessed of my father, possesse the kyngdome prepared for you frome the beginning of the worlde: but the vngodly shall here this. Auaunte ye the accursed: go ye fro me into euerlastynge fyer: which is ordeyned for the deuyl, and his Aungels. Againe: these shal go to euerlasting fier. But the iust, and Godlye to euerlastynge life. Oh what a terrible voice is this of the iudge, that adiudgeth the wyc

ked

ked to euerlastynge fyer. Yf the feare of iudgement here in yearth maketh such aferde, and astonied, as are gyltye: muche moze must the feare, and dzeed of the heauenlye iudge make them astonied: and the gylte of theyz owne conscience. If that thou dzedest here in earth the iudge, from whom thou mayste appeale vnto an other, much moze hast thou cause to dzeade the sentence of that iudge, frō whom there can be none appealynge at all. This is his sentēce. Go fro me: O ye the accursed. How heuy, and dzedful a thynge is it to be banysshed out of gods syght, which in goodnes farre passeth, and surmoūteth al thinges: howe miserable a thing is it to be excluded out of the kyngdome of God, which is suche, that we can not ymagine the pleasure of it, much lesse, atteine vnto it in wozdes: Howe lamentable a thinge is it to be pziued of the

company of saintes, and godlye men. But we shal not only be secluded out of the kingdome of heauen, that most ioyful, & blessed habitaciō, but shalbe also appoynted to infinyte peynes in hel, and vnquenchable fier, which passeth our fiere so many degrees in heate, that in comparison of it this is veray yse. There shal we accompany continuallye deuylles without all hope of a better state. Thinkest thou if men remembred these thinges that they wolde lyue so wickedlye, as they do? vndoutedly they thynke lytle. As Peter declareth in thactes, that god the father, hath ordeyned Chryste to iudge the quycke, and deade: whiche thynge also Paul noteth both vnto Timothe: and also vnto the Cozin. These be his wordes. Al we must appere before the iudgement seat of the Lord: there euery man to receaue accordingelye as he hath done here in

earth

earth: eyther good: or the contrarye, In this iudgement (as he also declareth) what thynge soeuer hath benne hyd, and couered, shalbe reueled, and dysclosed to the whole worlde: which thing howe terrible, and shamfull it wyl be to the wicked: no tongue is able to say, or mynde to thinke. For yf here in erth a man had rather be swalowed quicke into the grounde, than haue his fautes opened. and shewed afore a great multytude of all states of men, which might be wytnesses of his wretchednes: what hertes shal the deuely sshe haue than: thynke we, when all thynges, whiche they haue either purposed, cõceued, or wrought shalbe dysclosed, & tolde to the whole worlde, to the Angels in heauen and to all saintes, and other. If we iudge it a shameful thynge to be ledde into prison here in earth: how much more shameful a thinge wyl it be to be cast

into euerlastyng fier: If it be a terri-
ble thing to be banyshed here in erth
or to suffer death: howe muche more
terrible wyl it be to be exiled and out
lawed fro the kyngdome of heauen:
and the bodye, and soule to be puny-
shed with endles death: If it shalbe
a glad, and ioyful herynge, when the
son of god commaundeth the godlye
to pertake, and possesse the kingdom
prepared for them frome the begyn-
ning of the worlde: of the contrarye,
howe heuy newes wyll these be to the
wicked: when they shal here them sel-
ues adiudged to the vnquencheable
fyer ordeyned for the deuyll, and his
aungels: If those thinges we beleue
to be true, which the scripture setteth
forth concernynge the laste iudge-
ment, and paine of the wycked: Why
liue we so, as thoughe there were nei
ther heauen nor hel: If we beleue the
not: why wil we be taken for Christi-
ans

ans. Let vs therfore put awai, & expel these domestical vices, .i. lithernes, and slugyshenes: for our strife is not bout the Goates woole (as it is said in the common prouerbe): But al the whole matter is about our saluaciō, and the atteynement of the heauenly and blessed life. Nowe therfore let vs reformme our lyuynge: nowe I saye, whyles we haue the whole tyme for forgiuenes, and haue him our medyator and aduocate, whiche at the last day shal iudge vs. Let vs not defer the amendment of our life, vntil such tyme, as our sin shall seeme rather to haue lefte vs, then we to haue forsaken it. Let vs dayly, and hourely remember the day of dowme, the terryble voice of the iudge, whiche commaundeth the wicked to depart, and auaunte from hym: Let vs remēber also the paines of hel, and of the endles fier. Let vs remēber the shortnes

and vncertaine of lyfe: certaine deth and yet that the houre therof is most vncertaine: so that in such vncertēte a man can not promes him selfe that he shall lyue, but one moment of an hour: a great dele lesse a day or twain Therefore this is an excellent, and a very notable sayeng of Seneca. For as much as thou knowest not, when, or where thou shalt die: therfore loke thou for death in euery place: and at al times. In this wise I wyl conclud then, that the shorter, and vncertener mans lyfe is, so much the more shuld we repent, and reforme our lyuing, whyles we haue yet tyme.

¶ The seconde remedy.

NOwe to say some thynge in the seconde cause, we shulde nat in any wyse differre the reformation of our lyfe, for that hope & truste, whi-

che

che we haue in the mercy, and goodnes of god: Chryst came to call synners: But to repẽt thẽ of their former life, and not to syn more freely, & more at lybertie. As god is mercyfull so doth he mercifully forgyue: But the repẽtaunt, & not the obstinate in sin. Chryst bare our synnes on his owne body to the crosse: as Peter sayth: I do not deny: but what foloweth: that we mortifyenge our flesshe shulde lyue to ryghtuousnes. Chryste gaue him selfe for vs: as Paul remẽbreth vnto Titũ. I denye not, but what dothe immediatly folowe: That he myght redeme vs from our synne, & pourge a chosen people for him selfe to do good workes. Chryste pourged vs by his bloude shed frome synne: As John declareth in his Reuelations: I graunt that to: but nat that we shuld pollute our selfe agayne wt the fylthynes of syn. We haue Chryst

our

our aduocate with the father. But if we repent vs of our former lyfe, and so resorte vnto hym for succoure. Thou wylt peraduenture saye, that I maye well ynoughe here after bewayle my synnefull lyfe. To this I answer: Howe knowest thou, that thou shalt lyue but a moment: much lesse canst thou haue hope to lyue, vntyll thou mayst repēt, and reformme thy lyuyng. Consyder with thy selfe what the lorde sayde to the rych man in the gospell: that in prosperitie promised hym selfe manye yeres to lyue. O foole: they shal requyre this nyght thy sowle of the. Thou haste nede to take heade, leste the same chaunce also to the. Thou sayest: but I hope better. But what if this hope begyle you: for here I may cry out. Oh deceyptfull hope. Now if it hap so, which thynge god prohibite: thou shalt perysshe, and wylfully cast

thy

thy selfe into euerlastynge destructi-
on. This thou wylt not agayne say,
but that in such vncertenty of lyfe it
may well come to passe. What follye
then is it by dilayenge to putte that
thynge on syx, and seuen, whiche at
the first thou myghtest prouyde for,
without al daunger? why doest thou
not repent betymes, rather then hope
thus with such ieoperdy. Thou wilt
say to me. God is mercyfull: Truth
it is, but he is also iuste. Then syth
that thou trustest so much in his mer
cye: why feareste thou not lykewyse
his iustyce. The lorde speaketh by
his prophet semblably. I wil not the
death of a synner, well, but what fo-
loweth: that he be conuerted, & lyue.
Therfore be conuerted vnto the lord
(as Joell exorteth the) with all thine
herte, in fasting, sighing, and teares,
be conuerted vnto the lorde thy god.
For he is bountifull, gentyll, longe

sufferynge, and of much mercy: As the same Joell sayth. This thynge dyd also Ezechiell declare: where he sayth. If the synner shall repent him of his sinnes, & kepe my commaundementes, and execute iustyce, and iudgemente, he shall lyue, and not dye. Is it my wyll (sayth the lorde god) that the synner rather dye, then be conuerted, and lyue? Also Esaye. Let the sinner forsake his waies, and the iust chaunge his wycked thoughtes: and turne vnto the lord, and the lorde wyll haue mercy vpon hym: let him be conuerted vnto the lorde god of hostes: bicause he is great in mercye. The Prophet declareth, that God is good, and mercyfull, but to the repentaunt, those that acknowledge & confesse theyr synnes. Therfore fyrste repente: retourne agayne vnto helth: requyre forgyuenes of thy synnes with bytter teares, and

wepinge

weappynge, be offended and displea=
sed with thy sinnes euen with al thin
harte. Forsake thy former pathes, be
conuerted vnto the lorde god: and
then thou mayst vndoubtedlye con=
ceyue a sure hope, and trust to be sa=
ued. Then thou hast no cause to de=
speire of the goodnes of god, and of
the forgyuenes of thy synnes. And
in the meane tyme call this to remem
braunce, which is spoken by our sa=
uiour that there is greater gratula=
cion, and gladnes for one repētaunt
sinner: than is for .xcix. iust menne in
theyr owne syght: Let this also stere
the, bycause the Aungels be so glad,
and wyshe so hartely thy saluacyon.
I haue bene wōderfully moued, and
delyghted with the sayenge of the
Psalmist. The lorde is good, and
mercyfull, longe sufferynge, and of
much mercy. Note also what as he
sayeth in an other place. Those thou
hatest

hatest(Lorde)which worke iniquitie, and thy countenaunce is fixed on the which do euyll: A man wyll peraduenture say to me, that John affyrmeth, that who so beleueth in the son hath euerlastynge lyfe: But the very selfe same Johñ, dothe in an other place playnely pronounce, that who so synneth is of the deuyll: And againe, who so sayth, that he knoweth god, and kepeth not his cõmaundementes, is a lyer. But thou wylt say that Johan the baptist testifyed this thyng of Christ: that he is the lambe of god, which taketh awaye the synnes of the worlde. But what is ioyned immediatly there vnto: repente you of your former lyfe: eftsoones, bryngе forth such fruytes, as the repentaunt shulde. But thou wylt yet go further with me, and say, that Peter: As we reade in the actes, sayeth: We beleue that by the grace, and fre

goodnes

goodnes of our Lorde Jesus Christ, we shalbe saued. That is plaine also, but what addeth he therunto: repente therefore, and be conuerted: to the intent that your sin may be taken away and forgyuen you. Thou wylte saye agayne to me, that God so loued the worlde, as we may reede in S. John, that he gaue his onely son that whosoeuer shulde beleue in hym, shulde not perysshe, but enioye euerlastinge lyfe: But nowe by your pacience, here me: what Math. saieth. Euery man, that saieth to me, Lorde, Lorde, shal not enter into the kyngdome of heauen: but onely they, which do the wyl of my father, which is in heuen. If thou beleuest S. Paul, where he saith: that Jesus Christ came into the worlde to saue sinners: beleue hi also, where he saieth that sorcerers, adulterers, whorekepers, murderers, robbers, theaues, proude, and couetous men, dr̃ukerdes

sklaunderers, sowers of sedicyon, enuious folkes, and such other shall not inherite the kingdome of god: yf thou beleuest hym, where he saieth thou: no not Paul, but the holye ghost, rather speaking in Paul: beleue hym also in the tother: And than vndoutedly thou shalte conceiue none hope of the mercy of God in such fylthy, and abomynable liuyng, nor yet loke for to be saued by Christ. For fayth grounded vpon gods worde confesseth this thing: that like as God is merciful to the repentaunt, so he is greuously offended with such: as continewe obstinatlye in syn. By the hope than of the mercye of God thou shuldest not differ, the reformacion of thy lyfe: and therwith deceiue thy selfe: but retourne into the way agayne: and then myghtest thou assuredly promise thy selfe very largely of the mercy of God. For like as no man doth truely, and vnfaynedlye re-

pent

pent, except he trusteth to haue remissi on of his sinnes: So verelye (as Ambrose sayeth) no man can assure hym selfe of forgiuenes: except he dothe repent, before I procede any further, I wyl recite one place out of Jesus Sirach. Thou shalte not say: saith he: I haue offended, and what heuy thynge hath chaunced to me: for the Lorde is easy, and gentyl: heape not thou synne vpon sinne, setting feare apart. Thou shalte not saye: his mercye is great: he wylbe merciful to me, and forgyue me my trespasses: for as he is mercifull: so is he also angry: And his anger wyll cease at no tyme agaynst the wycked. Dylaye not therefore to be conuerted vnto the Lorde: nor put that thyng of from day to daye. For the vengaunce of the lorde commeth suddaynely, and in tyme of punysshemente he wyll destroy the: hyther to Sirach.

¶ The thyrde remedy.

BUt an yl costome, that thou hast had in syn, letteth the to reforme thy liuing, and to repent, for it is cõmonly seen, that men be giuen for the most part to such vices, as they haue ben enured with al from their tender yeres, and men do not easlye forgette those thynges, wherein they haue of longe tyme ben trayned. As Cipryan saith, when doth he lerne to be moderate in his liuing, whych is: and hath benne longe tyme accustomed to his deinte dishes, and his sumptuos suppers? or when humbleth he him selfe to base and symple apparell, whiche hath gone in his damaskes, and veluets al the daies of his lyfe? It must nedes be that wine drinking with the swete tast therin, as it commonly cometh to passe, shall entise a man to it: pryde shall puffe hym vp: anger sette

hym

hym on fyre: rauenye vnquiet hym, cruelty pricke him: ambition delight him, plesure ouerthrowe hym headlonge: and such lyke: so that it semeth to be a thing of muche difficultye, to ouercome this custome, ꝑ is in suche wise altered into nature. Yet we must attempte it, yf we haue any regarde of our soules health. Thou doest demaunde of me: how shuld I attempt it. Surely if that thing, which by any custome hath preuailed in a man, the same thinge be expelled, and dryuen away by some honest, and vertuous exercise: and if that thing, which thou grafted, thother roote out: what thing is so difficile, and harde which by mans wyt, and reason may not be atcheaued? Seneca saieth: that the minde neuer attempted the thynge, which it brought not to passe: A certeyne redynes of the minde therefore is required: yf a man will vainquishe

and maister such a custome that is in a maner vnuincible: rather then contention, and labour: And yet these twaine must not be lackinge: yf thou wilte plucke vp by the roote suche a thing, as sticketh fast. Therefore set vpon the thing with a good hert, and hauing thy special trust in god, that he wyl ayde the, begin it: and vndoutedly thou shalte haue good succesle. It wyl seeme a thing very harde: yet thou beginnest: and in a maner vnpossyble to be atcheaued: but when thou shalte once haue attempted the thing, thou shalte perceiue, that that thing, which thou thoughtest couldе not be brought to passe wout muche difficulty, shalbe easly wonne. And so by experience we try that thyng light and easy: whiche at fyrste semed wonderfull harde. If thou shalt do thus: that which the poet spake by the seruauntes of Mynestens, shalbe truly

verified

verified of the. Succesſe nourysheth them. They may do ynoughe, bicauſe they haue opinion of thē ſelues, ẏthey are able. Set but boldelye vpon the thyng, as I haue tolde the, truſtynge by Gods aſſystaunce to bryngе it to paſſe: and then vndoutedly this meditation, and purpoſe to lyue in the feare of god wyll pleaſe the euery day moze, & moze. Vertue, which in beuty far paſſeth all other thynges, wyll cauiſhe ẏ. For there is nothing moze goodly, oz amiable. To be ſhozt: thou ſhalte reioyſe bery muche, that thou haſt begun to plucke vp, and dzyue a way ſuch a naughty cuſtome, whiche hadde taken ſuche place in the. Then thou wylt confeſſe that our ſauiours ſayeng in Mathewe is true, my yoke is pleaſaunt, and my burthen lyght. It is much agreing with this ſame, that Hieron ſaieth in one place: The path of vertu is ſharpe, rugged, and

vnpleasant, by reason we ar so much trained in vice. If this custome were not, then the pathe of vertue shulde seme to vs smoth, verey playne and plesaunte. Ye also spake in an other place, both truly, and also elygantly. If Stilpo the Philosopher, thoughe he was naturallye dysposed to be a dronkerde, and therunto was verye much enclined: and was giuen naturally to be vicious: yet so ouer came, and maystered by good dyscyplyne, that naturall inclynation: so that he was espied to be dronke: or desyrous to accõplyshe his pleasure at no tyme: whi maist not thou in semblable wise vanquishe by lytle, & lytle a naughetye custome. A pagain dyd ouercome nature: shall not a Chrystyan then breake the force of custome: specyally yf he earnestly mynde it, & take hede: and yf he apply him selfe to ỹ thyng e rather, thẽ folowe his appetites, and

it in consideracion of mans wekenes
he axe, and require gods assistaunce,
and helpe with ardent prayer, and by
almes dedes, as it were begge gods
grace, desyre the holy ghost to be gy-
uen him, which wyll stere vp in hym
newe motions, and further his ende-
uour in vertuous liuing, but let vs
go forth with our purpose. Let them
remember, whiche bycause of welth,
and riches passe for no repentaunce,
the threateninges of our sauyour in
Luke: where it is sayd. ¶ ye rich men
wo be to you: bicause ye possesse your
comforte: wo be to you: that be fylled
bycause ye shal hunger: wo be to you
which laugh: because ye shal mourn.
Let them remember that thing, whi-
che Christ spake to the ryche man in
the Gospel. Thou foole. This nighe
require they thy soule of the. Let the
remember also that thing, which we
recyted in other places concernynge

those, whiche were sodaynelye drowned with the fludde, and destroyed in Soddome with fier, and brymstone from aboue: concerning also the rich men: whom saint James commaunded to owle, and mourne for such miseryes as hange ouer theyr heades: And concernynge the ryotoure, decked with veluettes: as Saynt Luke declareth: whiche after his deth was greuouslye tourmented in hell. Lette vs therefore dryue out, and putte to flyghte this quietnes, and securyte. Let vs not forget God in prosperite. Let vs feare, and dreed the wrathe of the celestyall iudge, before whose iudgment seate we shalbe compelled to stande bothe lytell, and great, and shall there euery man speake in his owne quarel without a man of lawe: & his owne cõscience which is a sure and certaine witnes of al his satêges and doinges, shal accuse, & condêne hym.

him, prosperite most cõmonly causeth a man to aduaunce, and set forth him selfe. Ryches do make a man sollem, fearse, and proude. Therfore let vs alway suspecte fortune, & take heade, lest this trãsitorie welth be the cause of euerlastinge misery, and of losing of the heauenly welth: what wyll ye haue vs to do than? What ye shall do: Paule declarethe to you in the epistle to the Corinthians: where he sayeth. This remayneth nowe: that those, which haue wyues, so lyue as though they had none: and whiche mourne, as thoughe they mourned not: and which reioyse, as thoughe they reioysed not: and which bye, as thoughe they possessed nought: and which vse this worlde, as thoughe they vsed it not: for the shape of it is not permanent: by which wordes the Apostle declareth thus much, that we shulde not passe much for world-

ly

lye thynges, as wyues, welth, prosperitie, aduersitie, or such lyke: & that our care shulde be al together about heauenly thynges: Paule doth not without a good consyderation commaunde Timothe to warne rych me that they be not proude, nor put their hope in vncertayne ryches, but in the lyuynge god. And the Psalmist. Yf thou hast ryches at wyl: set not thine herte vpon them. In this place we do not plainely condempne riches (for many tymes godly men are rych: but the trust, and affyaunce, that men haue therin, and the hawtines, and pryde: which procede there vpon: for ryches as we sayde, make men hawtye, and proude: And therfore it was very wel sayd in the comedie: bicause he was set vp, and enryched, he became fearse and hyghe mynded: let hym than, which possesseth ryches, & hath good lucke in the worlde, gyue

thankes

thankes to god, whiche is the geuer, and beware, leste he be anye thynge proude therof. Let him suspecte prosperitie, and the slickerynge of fortune. And also lette hym take heade lest by a certeyne securitie possessyng his herte, he do forget the lorde god: it is a shame for hym, yf he appeare to haue no sence, nor fealynge of the wrath, & indignation of god against synne: And if sluggishenes accompanied euer more with slouthfulnes, and lydderues, take place in hym. Surely it is to be fered, excepte a mã take good heade, lest yf he acquiet, and settle hi selfe in this worldly felycitie and happynes, he shal conceyue false ioye, flatter hym selfe with hope of a contynuall prosperitie, sette the feare of god a parte, & by that meanes be sodeynly cast away: syth that then the last day commeth vppon a man euer, when he loketh least for it.

therfore

Therefore let vs haue euermore be-
fore our eyes that thynge, whiche is
taught vs in the gospell, when they
shall saye peace: all thynges are in
safegarde, then sodeyne death com-
meth vpon them. Let vs not therfore
fal on slepe: As Paule warneth vs,
but awake, and be sobre. Let vs not
say: we shall haue peace, nor any e-
uyl shall happen to vs: or lyke as
they dyd in Esay: We haue taken
trewse with deathe: and are at a co-
uenaunt with hell: when the whyppe
or plage of god shall come: it shall
not lyght vpon vs. There are very
manye testimonies of the wrath, and
indignation of god agaynste synne,
and examples of the punyshment of
the wycked, both in the prophettes,
and Apostles: wherwith a man may
be muche moued, when it chaunceth
hym to read them to put awaye this
securitie, that we be in, whyles we

abounde

abounde in ryches: which I purpose not to speake of in this place, leste I shulde be to tedious to the gentyll harted readers. For all the rest therfore let vs call to remembraunce that thynge, which Moyses in the creation of the worlde speketh of mankind which was destroyed with water: & of Sodom, and Gomorra, whiche were turned into ashes. Let vs remember these thynges also, which we reade both in the prophane histories of great destructions of people, and also in the olde testament of the destruction of the people of Israell: howe they were often in subiection to the Barbarians: because they neglected, and broke goddes commaundement: Also of the fall, & destruction of the Cyte of Jerusalem. For all these thynges are written (as Paule declareth vnto the Corinthyans for our learnynge, which are fallen into

the

the later ende of the worlde. It were to longe at this present tyme to shew howe greuously god hath punyshed at tymes men for sinne: and we nead not to speake pertyculerly of euery one. Therfore one example shal suffyce for this purpose. Therefore syth that the noble Dauyd, kynge of Ierusalē, and one especially beloued of god became not onely in securitie, an adulterer, but also added therunto the death of an innocente man, and was therfore greuously punyshed of god: euen after that he had repented and was restored into gods fauoure (for he was plaged with the death of his sonne newely borne, with the insurrection of his people against him, his heuye, and sorowful chasyng out of Ierusalem: with the destruction of his concubynes, the fallyng of the people from hym, and last of all with the destructiō of his cytezens. Such

is

is the wrath and indignacion of god
against sinne. Sith(I say)that this
holy man escaped not Goddes ven-
gance,and punisshement for his sin:
and that after that he was reconsiled
to god(as it appereth plainely in the
boke of kinges)what shal become of
them(thinkest thou)which do not re-
pent a whit,but do securely continue
in wyckednes, and heape syn to syn.
Let vs nowe therefore moued with
thexample of this godly man, shake
of vs sluggysshenes, and dryue out
this drousye securite,whiche causeth
vs to acquiet oure selues in our ry-
ches.Let vs liue continuallye in the
feare of the lorde God,and seeke our
saluacio with tremblyng and feare,
let vs not suffer our selues to be sna-
red with any fleshely lustes, or plea-
sures,but lette vs resyst at all tymes
with out continuall prayer the temp
tour the deuyl. And thus much shall

suffyce for this parte.

Yf any through hope of longer lyfe dyffer the reformacyon of theyr lyfe, thei doutles deceiue them selues, and do vaynelye loke, and hope for that thinge, which they do most earnestly desire: And they do ymagyne vayne, and fantasticall dreames: and what wyl ye more, they wyllingly, and wittingly do perishe, which I take to be the lewdest, & most fondest thing, that cã be thought. If these thiges, which Hethen Phylosophers wrote of the shortnes, and vncerteyntye of mans lyfe, moue the nothing: As mans life is euen as it were a buble of the water. And this lyfe is, as a shadowe: let that thing moue the, which the holy father Job spake. The dayes of mans life are but shorte. And. S. James the faithful seruant of god. The lyfe of man is as it were, a vapoure appering for a shorte tyme, and after euani-

euanishing away: let this also moue the, whiche was spoken by hym, that neuer made lye: by our lorde, and sauiour Jesus Christe: for he geueth the warninge, and bs all to watche, forsomuche as we knowe neither the day, nor hour. Ye and if these wyl not serue, let experiẽce moue the: for thou sittest many tymes by thy frendes lieng sicke, without al hope to recouer there helth. Thou arte presente with them at theyr deathe: Thou hearest theyr greuous grones, and paynful panges. Thou seest them brought forth on beers, laide in their graues, and thou thy selfe doest often tymes burye them. Agayne thou herest men in euery place lamenting, and bewayling their frendes deth. Thou redest Epitaphies, verses wrytten vpon dead mens graues: oftentymes thou metest men in morning weede. &c. which thynges myght put the in mynde as

wel of the shortnes of lyfe, as also of death, whiche at no tyme is farre of: If death of strangers doth not moue vs, we shuld be moued with the deth of our familyar freendes, with oure owne proper daungers, that befal to vs all moste daylye, with our owne syckens, wherwith we be not ones or twyse vysited. And for so much as we wey not our wekenes in consydering the afflictiō, and plagyng of others we shulde remembre it, and acknowledge it by reson of our owne aduersitye, and syckenes, wherewith God plageth vs often times. Which thinges yf we consyder, we shall perceyue that we haue very litle cause, or none at all to flatter our selues with hope of longer lyfe. But in this place som man wyll peraduenture saye to vs: what? maye we not amende and reformе our liuinge sone ynoughe in our old age? Than I pray you, what

shulde

shulde we do in the meane tyme, but lyue merely, and iocundlye: good syr I here you wel: but tel me, I shal desyre of you by your pacyence: what man is sure to lyue vntyll that age. Thinkest thou to haue occasion, whē thou wylte, to repente: whiche when thou myghtest commodiously, woldest not take it: Nay: thou art far deceaued: beleue me, thou art deceaued For surely god, which of his inexplycable goodnes wolde that the sinner shulde lyue rather, then dye, when he thinketh tyme, doth call the vnto repentaunce: and standeth at the dooze as S. John sheweth in the Reuelactons, and knocketh. Open the dooze therefoze, and lette hym in. Here hym which calleth vpon the, and folowe hym, whyther he calleth the. Dyspise not the ryches of the free grace, and goodnes of God lest thou lay vp for thy selfe against the day of anger, the

wrath, and indignacion of God: As Paul saith: vnto the Romains. Forget not Paul his lesson vnto the Cor. we beseche you: brethren, receyue not the grace of god in vaine. I herd the in an acceptable tyme, and am thy fort in the day of saluacio, and helth, by which wordes thus much is declared to vs, that when the tyme of repentaunce is offered, we shulde not lette it escape vs in any maner wyse: And that there be not like times, and lyke occasions giuen, and offered euery day. Paul hath also vnto the Galathians a sayeng. that we may very fytly apply to this purpose. Whyles we haue tyme, let vs do good workes This is was also very truly sayd of the olde doctour: he ỹ hath promised his mercy to the repentaunt: hath not ascerteined him of the next morowe folowinge, whiche dyssembleth. Thou hast nede therefore to take hede least

by

by dayeng, and puttyng of the refor-
macion of thy lyfe, for hope of longer
lyfe, thou willingly tempt the Lorde,
thy God, whiche of his goodnes mo-
ueth the vnto repentaunce, for this
thing we are forbiddē to do by scrip-
ture: and the expresse commaundmēt
of God, which is written in Deutero.
It chanceth oftentymes, ỹ throughe
brawlyng by some occasions giuen,
in playeng, and drinkinge a man is
sodd einelye slaine, so that there is no
tyme then lefte to repentaunce: when
otherwyse we haue tyme, and space
graūted vs by the specyal grace, and
goodnes of God, wherin we may re-
pente, and be conuerted vnto health.
Let vs not therefore abuse this exce-
dyng gret benefite of our most boun-
tious, and merciful father, which lo-
keth for an occasiō as it were to haue
mercy, and compassion vpon vs: Let
vs repent, and reforme our liuing by

tymes, least we be sodeinly preuented with the daye of death, and seeke for space of repentaunce, and finde it not As the churche singeth. For verely he that hath promysed mercye to the repentaunt (As we sayd once, and must ofttsones saye) assured not the synner of the next morowe folowyng. But ỹ wilte saye, that the sinner may repent them sone ynoughe, and cry god mercye, when he begynneth to sycken. I graunt it you: but consyder nowe I beseech the: how many impedimentes and lettes are in that tyme, whiche a man can skarsly withstande, for to omit the busines about making of his last wyll, & testament: the care for his wife, and childzen: the payne, & greke of the sickenes, and such other, which may appere peraduenture, but lyght matters: how muche thynkest thou ỹ in that tyme Sathan laboureth: and what wiles, and deceites doth he inuent,

uent, and imagine to driue a man vn
to desperacyon throughe the multy=
tude of his synnes. For at no tyme so
much as then the deuyl laboureth to
set before our eyes, and to call to our
remẽbraunce what euil thing soeuer
we haue eyther thought, purposed,
saide, or wrought: and such offences:
as are otherwise greuous of thẽ selfe
he maketh to seme a great dele more
heynous: And to be short he goeth a=
bout by all meanes, that euer he can,
to leue vs none hope of forgyuenes,
and to driue vs to despeire of the mer
cy of God by reson of the multitude,
and greatnes of our sinnes. There is
more ouer the vexation, and grefe of
conscyence: There is presente before
our eyes death it selfe: we bethinke vs
of the last iudgemente, of the iudge=
ment seat of the lorde, and of hel fyre,
who: or what man is able to recken
vp euery let, whiche causeth a man,

that he neyther thynketh, noꝛ yet can thynke of repentaunce in ſuche anguyſſhe. Therefoꝛe dyferre not in any wyſe the refoꝛmacion of thy lyfe, vntyl the laſt daye: yf thou be wyſe: Foꝛ it is very perilous, and daunger full ſo to do: that I adde not howe, that ſuch repentaunce, as is conſtreined by neceſſite, and the feare of hell, and dothe not pꝛocede of our owne free wyll, doth but lytell further, and helpe vnto ſaluacion. But this wyll be obiected: that befoꝛe God there is no tyme of repentance late. I graunt that in verye deade it is ſo: foꝛ God wyll no longer remembꝛe the fautes: and offences of a ſinner, then he ſhal repente, and be ſoꝛye in his herte foꝛ his iniquyty: And the Pꝛophet ſayth in an other place, that god wyll, that the ſynner rather repente, then dye. But what if ſodaine death ſo opꝛeſſe a man vnwares, that he can not haue

ſpace

space to sorowe, & bewayle his sinne, euery man must loke for that thinge, which hangeth ouer the heades of al men, and may happē indifferentlye to euery one. Cal to remembraunce the sodeyne death of them, whiche were in the tower Siloa: whiche thynge we reade in Luke: Agayne, what if a man shall fall into suche a disease, and syckenes, as shal take his witte and reason cleane from hym: as we see dayly by experience. Well yf it so happen, as it may well ynough: all hope of repentaunce is gone, and brought to naught, wherunto the sinner, when he prolonged, and put of fro daye, to daye: the reformation of his lyfe, had most respecte. Thinke not contrary, but that thyng which fortuneth to others: maye also fortune to the. For as Publyus saythe very wel: That thing, which chaunceth to any one, may chaunce to eue-

ry

ry man, wherefore putte awaye this vayne, and dyceyuable hope of longer lyfe: thinke not to haue occasion when thou wylt: prescribe not to thy selfe a tyme to repent in, lest by so doynge thou increase thy foly, or madnes, as I may call it in differrynge the reformation of thy lyfe. Yf thou be wyse: repent, whyle thou mayest sinne. For yf thou purpose to repent, when thou canst syn no longer: thou shalte not seame to haue lefte synne: but it the. And it is to be feared, lest when thou myghtest, thou woldeste not, that when thou woldeste thou shalte not. The iudgementes of god are vnsearchable in punyshynge the vyce, and wyckednes of manne. For lyke as of his infinite mercy, and of his excedynge great goodnes he geueth space of repentaunce to such, as are wyllynge, and redy to receyue it: and beareth with sinners: vntyl they

come

come vnto them selues agayne, and be reformed: so verely whē he doth se any man, that he is vtterly lost, and a chylde of perdityon, and illudeth his long sufferaunce: and iustly deserueth punyshement: he doth no longer vphold him, bycause he runneth headlong into wylful destructiō but blindeth hym, beynge desperate, and without hope, & as the scripture saith, hardeneth his stony hert, nor afterwarde loketh for any amendment, or geueth hym an occasion, as it were to repent, and amende his lyuynge. God doth appoynt for euerye man his day, and ende, beyonde the which a man can not in vyce procede, nor surely god wyl prolonge the punishment of sin anye longer: which thing myght much moue a man to repente and to reformme his lyuynge, and to set asyde all vnlayenge, and to yelde hym selfe to the mercy of god offered

vnto

vnto hym. But nowe let vs go forwarde: bycause I haue declared sufficiently of this parte. Such as do by a certayne trust, and confydence, that they haue in the popes pardons differ the reformation, and amendment of theyr lyfe, leane vpon a reason, and weake staffe, and stay themselues by an vnsure holde: none other wyse then they also do, whiche worshyp Barbara of Nicomedeus, and gyue a streyght charge to theyr executors for to se thē brought forth, and buryed in a Franciscane friers robe: For what mencyon is there made any where in scripture of such, eyther in the olde testament, and the Prophetes, or in the newe testament and the Apostles? Or where read we it, that there was any suche thynge observed in the primatyue church: or receyued, and approued by a generall counsell, as a thynge eyther necessarye,

rye, or yet profitable vnto ſaluatione. Therfore he that bewayleth not his ſines before death, ſhal not be ſaued, thoughe he be bolſtered with thouſand thouſandes of bulles, and pardons. Yf thou wylt not then come in to deſpeire of thy ſoules helth, repent the of thy former lyfe, ſettynge ſuche trumperye ware a parte, and when thou ſhalt reknowledge thy ſynnes, be ſory with all thyne herte, and vnfeynedly requyre the mercy of god with prayenge, and weppyng, let thy refuge, and reſoꝛtynge for ſuccoure be vnto the merite of Chriſt in a ſure and vndoubted hope, & truſte that god the father wyll be mercyfull to the for Chryſtes ſake, whome for our ſake he delyuered to dye a moſte ſharpe, and ſhamefull death. Thus it ſhall come to paſſe, that god will haue mercy vpon the, and forgyue the thy ſynnes, and receyue the into

his

his fauour for Christes sake. For we
haue him an aduocate with the father
he prayeth contynually for vs, and
reconcileth vs to the father, which is
greuously offended with our vyce, &
naughtynes: he appeaseth the wrath
and indignation of the father: as Jo.
declareth in the firste Catholique E-
pistle, Let vs therfore lay away from
vs these poppyshe pardons, and this
superstitious worshyppyng of Bar-
bara, and a Franciscane robe to be
buryed in. For in these thynges no
man can conceyue any certeyne hope
of saluation: Let vs resorte for suc-
cour vnto Christ him selfe: for he is
our mediatour, and aduocate as I
sayde before: he is the very throne of
grace: he appeased the wrath of god
the father for the synnes of the world
he is the lambe of God, whiche was
ordeyned a sacrifice for synne, frome
the beginninge: as we reade in the
Reue-

Reuelactons of S. John: what wyll ye more. He is our rightuousnes, sanctificacion, and redemption: As Paul declareth vnto the Cor. Do not therfore deferre the reformacyon of thy life for the hope, and trust which thou puttest in Pardons, and other suche trifiles, consideringe that our lyfe is so short, and vncertein: And sith that death by reason of vncerteine chaunces hangeth dayly, and hourly, ouer our heades, it may wel ynough come to passe that in this present moment, when thou least lokest for it: it maye creape, and steale vpon the: without al dout if thou considerest, how short the tyme of a mans life is: at no tyme it can be very farre of: howe daungerous a thynge is it then to lyue in that state, in the whiche if thou shuldest be preuented suddeinely by deth, thou wert vtterly cast away, and condemned both body, and soule. Ther-

foze foz the auoidinge of such daun-
ger,and ieperdy,lyue euer in the fere
of God, confesse, and acknoweledge
thy sins : reiozte foz succour vnto the
mercy of god:axe humbli fozgiuenes
of thy sins:and trust assuredlye, that
by Chzist thou art saued. Repaire of
tentimes vnto the minister of the cō-
gregacion:desire, that thou maist be
comfozted , and assoyled by hym,and
that thou mayst be stered to remēber
the pzomes of the fozgyuenes of syn:
and mayst be moze assured and cer-
teine of the mercy,and wyl of god to-
wardes the , come oftentymes vnto
the Lozdes table: eate of the bodye,
which was once offered foz the sinnes
of mankinde : eate of it accozdingely
as he dyd institute it:and dzinke also
of the lozdes bloude, which was shed
foz the remission of synne:and decla-
ring, and shewinge after this maner
the lozdes death, and callynge to re-
membzance

membrance the benefite, whiche thou hast receued therby: rẽder most herty thankes to hym for the same: synge swete songes, and laudes before him, with a ioyful, and thankeful hert, as wel at home in thine owne house, as also in the assembles of the faythful. As inuche, as euer thou mayst: withdrawe thy selfe from euyll company: and accompanye the vertuous, and godlye: for by them thou maist be the better. But receaue such to be thy familiers, as thou maist reformme, and make better. For it is a great matter and very expedynt to consider, what maner of felowes those are: whiche are our familiers, and dayly companions: for lyke as in accompanienge the naughtye, we be as it were infected by a contagyon: so verelye by the company of suche, as be godlye, and liue in ỹ feare of the lord, our maners are corrected, and amended. With

theſe therfoze be conuerſant: but with the other neyther make, noz meddle Salomon in the pzouerbes commaũdeth the ſame thynge. And vnto the Coz. S. Paul erneſtlye counſelleth, and exhozteth men to eſchewe the felowſhip, and company of the wicked: inſomuch that he wold not haue men to eate, and dzinke with them. Theſe are his wozdes. If any man among you called bzother ſhalbe an whoze-keper, couetous, a wozſhypper of ydols, a railer, a dzonkerde, oz a rauener, neither eate, noz dzinke with him And I graunt that there are diuerſe other cauſes, why S. Paul wylleth vs, that we ſhulde eſchewe their company: eyther that we ſeeme not to alowe their vices, oz els: that whē thei perceaue that all men foz theyz vyce ſake do flee, and abhozre there compa ny, they might be aſhamed, & repent: But verely the cheſeſt cauſe this is,

bicause he wolde not, that their famy liars, and companions shulde therewith be infected. For lyke as a lytell leauen dothe cause a great heape of doughe to soure: so verelye the example of one naughty man corrupteth, and dothe marre a great multytude. And though it is a very herde thyng to leue the company, and familiaryty of suche: as thou hast afore tyme lyued withal long, merely, and plesantlye: yet verely thou must dyligently apply thy selfe therunto, and laboure by al meanes, that euer thou canst, to withdrawe thy selfe from theyr company: Attempt but the thing ernestly: and with a bolde courage: and I dare promise the suche successe in the thynge, as thou woldest not thynke. And bicause the beginninge, as it is commonly said, is the better parte of the whole: and whosoeuer begynneth wel, hath (as Horace saieth) the halfe

of the whole dead, set vpon the thing therfore, nor despeire in ani wise, whē thou considerest with thy selfe, howe harde and ful of difficultie the thing it selfe is. If it shal fortune the to cal to remembrance those feastes, which thou hast kepte with thē, the reresup-pers, the bākets, and quaffing, which thou hast had with them ofte, and many tymes: If it fortune the I saye, to fal into any such fonde, and folyshe y-magination: Againe if thou shalt call to remembraunce at any tyme fore a-gainst thy wyll al suth good felowes, as thou werte wont to iest, and prate withal merely: al such, as kept the com pany in playe, and at tauernes: euen then in that same very moment cal al-so to remembraunce the shortnesse of life, death, which is nighe at al tymes the last dowine, the iudgement seat of the lord, hel and dampnacion: And by this meane thou shalte put away, one

difficultie

difficultie with an other. If thou shalt reson with thy selfe in this wise: my fellowes whiche I haue afore nowe, ben merye withall, call, and cry vppon me: deinty suppers, bankets, and rere supers, allure me: what shal I nowe doe verelye if thou thinke but so with thy selfe: what shal I do: streight way reson weieng, and debatinge the thynge shall ouercome the, and thy wylle, and appetyte shall without question be made obedient to reason, whiche inoueth, and exhorteth me nne euer vnto those thinges, which be best and most profitable for our behoke. Take space therefore, when the deuyll putteth any suche thinges in thy mynde, to ponder and wey the thing: and laye awaye all folyshe nisenes of the mynde: and lette not the appetites bere the suffraguitie in any wise fal not hedlong, whither ỹ deuel wold haue the. What: do thy fellowes prouoke the vnto wine drinking:

moderate thou thy selfe, & kepe mea-
sure: bycause in a certaine place our
sauiour speketh these wordes. Take
heed, lest your hertes be burdened, or
ouerladen with meate: Also Saynte
Paul saith: ouercharge not your sel-
ues with winedrinkinge: for therein
is riote: and againe dronkerdes, and
rioters shall not inheryte the kinge-
dome of god. Also S. Peter, be sobre
and awake: also Esay: wo be to such,
as do arise in the morning to frequēt
and haunte tauernes. And in this
place thou must remember, that we
be more bounden to be obedient, and
submit our selfe to the auctoritye of
the word of god, and of his Apostles,
then to do a plesure, and to gratifye
the desires of the wicked, and vngod
lye, and that we must rather obey the
good angel, which exhorteth vs, and
doth gide vs vnto al good thynges,
then the deuyl: whiche intiseth vs to
all

al kinde of naughtynes: And that we must rather withstande the euyl spyryte, then reppyne agaynste the good. Wherfore for the plesaunt company of thy playfelowes, be not cause of thyne owne destruction, but rather withdrawe thy selfe, so much, as lieth in the, from them: neither make, nor medle with thē. Regarde, and esteme yf thou be wyse, more thy saluacyon, then the shorte delectation, that here thou maist haue by thy naughtye, & wicked company of thin old cōpanions. Se also, that thou remēber, and diligently wey this thinge, that who so doth obstinately contynue in vyce, doth neyther vnfeynedly repent, nor eyther is, or can be taken for a Christian: for in hym surely, whom sinne pleseth, trewe fayth can not be, which he lacketh also, that sinneth against his owne conscience, or commytteth any deadly syn. Wherfore let vs not

be named Christians, when we are farre of, & much differ from the thing it selfe: nor yet let vs boste, and sette forth our fayth in wordes, but let vs in deade, and vnfeynedly repent, and with all our herte be conuerted vnto the lorde god. Let vs laboure to a mende that thyng, whiche is amysse, and by doynge wel, and as we shuld and are bounden to do, recompence, such offences, as we haue alredy cō-mitted: and by thus doyng remoue out of gods sight the remembraunce of oure former mysdoynges. Let vs referre, and implore our studies vn-to these endes, that we maye alwaye lyue in the feare of god, and accor-dyng to ryghtuousnes: let vs in our lyuynge be innocent, vpryght, holye, chaste, sobre, and temperate in al ma-ner of thynges. Let vs profitte the congregation, and helpe the poore membres therof: and to be shorte, let

vs

vs, as Paule exorteth vs, lyue worthely, and as it becommeth such, as do profesſe the gospell of Chryst, hauynge yet for all this our cheakest, & spectal trust in the goodnes and mercye of god, & none at al in our selues, Let vs praye also with out ceasynge vnto the father by our lorde, and sauyoure Jesus Chryste, that he wyll vouchsafe to sende his holy spirite among vs, for to lead, guyde, gouerne instructe, sanctifie, raise vp, comforth and strengthen vs: like as in the gospell Chryste hath promised, that the father wyll gyue the holye ghoste to such, as requyre it of him. And in the meane tyme by geuing place to prau and wicked affections let vs not agaynste our owne conscyence withstand the holy ghost, nor banische, and greue hym: but rather (as Paule exorteth vs) let vs walke in newenes of lyfe, and be no slaues, nor seruauntes

to

to sinne. Let vs offer oure bodyes a lyuely, pure, and acceptable sacrifice before god: Let vs crucifie, and kyll the flesshe with all the ragious lustes and pleasures thereof, and kepe our selues pure from the worlde. Let vs be renewed in spirite, and put vpon vs the newe man, whiche in ryghteousnes, and true holynes is made lyke vnto the image of god. Let vs be folowers of god, as louynge chyldren, and walke lyke as it becometh the seruauntes, and saynctes of the lorde, one berynge with an other by loue, and studyenge to preserue, and maynteyne by the bonde of peace the vnytye of spiryte, gentyll, and louyng one towardes an other. Let vs loue our enemies, praye for suche, as curse vs, do good to such as hate vs, pray for them that vexe, and trouble vs, gyue fode to the hungry, drynke to the thristie, money to the pore, and nedye:

neady: Let vs harbour the harbour-
les, cloth the naked, vyset the sycke:
shewe the way to him, that wãdereth,
instructe the ignorant, helpe hym,
that is in perplexitie, with our good
counsell: comforte the comfortelesse:
make agrement amonges them, that
are at varyaunce: let vs also con-
dempne honoures, forsake vayne
glorye, passe for no ryches. Finally
let vs endeuourto oppresse, and van-
quysshe this naturall enclination to
vyce, which is grafted in vs: And let
vs not onely beware ofthis, that our
hertes be not burdened at anye tyme
with excessyue eatynge, or drynking,
but also prepare oure selues some
tymes by abstinence, and fastynge
for to pray, and in so many, and sun-
drye assaultes of the deuyl, the world
and the flesshe, most ardẽtly to require
the helpe of god. Neyther let vs be
to proude in prosperitie, nor caste

downe in aduersitie: and what thing so euer we do, let vs referre it vnto the glorye of god: not respectinge so much our owne pryuate profitte, and cõmoditie, as the common profit, & commodity of others. Let vs moreouer behaue our selues so, that we be no cause of offẽce to others, but that they may rather by oure example be moued and stered vp vnto vertuous and godly behauyour: And to conclude: let vs pray contynually without ceasynge, gyue thankes in all thynges: preace euermore vnto heauenlye thynges: and sette the vayne thinges of the world at naught. But thou wylt peraduenture say: These thynges are harde, and of much difficultie. I wyl not denye that thyng: But surely they are thynges as well fytte, and agreable to our profession, as also necessarye vnto saluation. Wherfore in dryuynge out, and ex-

pulsing

pulsynge this folysche nysenes of the mynd, let vs be very diligent: let vs not pamper our selues to much, nor flatter our owne weakenes, nor faile our selues wyllingly, sith that we are not yet destitute of the grace of god: Let vs not wetyngely fal into synne, but rather strongly resyst the deuyll which stereth vs, and prouoketh vs thereunto. Let vs not gyue cowardlye ouer at the fyrste brunte. What thing is not to be thought light, and easye, to atteyne that lyfe, whiche aboundeth withall good thynge, and euerlastynge ioye? Paule sayeth by good ryght. I recken, that the miseries of this present lyfe shal not be so greate, as the glory, which we shall haue reueled to vs: which thynge is declared, and proued by this place in scripture. For it is written, that the eye hathe not sene, nor the eare herde: nor the thinges haue not entred

tred into the herte of man, which god hathe prepared for them, that loue hym. What a greate thynge is this? Howe scarsly can it be not onelye by any mans tongue vttered, but imagined in the mynde, what a state that is, to be citizen of heauen, heyre of god, partener with Christe in his fathers herytage: to possesse that kingdome, which was before the creacion of the worlde prepared for the godly: to beholde euermore the highest felicitie, and greatest good thing that can be: to see, and haue the most sweate contemplacion of gods countenaunce, to accompnye aungelles: to be in the numbre of the blessed soules, in the felowshyp of the iuste: to praise god cōtinually with himpnes which is the euerlastynge spryng, & fountayne of al trewe glorye: among aungelles, Patriarches, Prophetes Apostles, and all the godly, whiche

are

are partakers of the blessed, and euer lastynge lyfe: What: be not all the paines, grefes, and calamites of this lyfe to be thought light, and easye, yf thou compare them with the glorye, whiche shalbe: Nor hable to deserue such a rewarde, as is ordeined for the which bere those paciently, and take them well in worthe: so that we may iustly be ashamed of our nise delicates nes: what man wolde, I beseche the wisshe to tary here in earth, and not to be dissolued rather with Paul, cal ling to remembraunce the kingdome of heuen, the immortal lyfe, and ioye, thendles blesse, the company of aun gels, the felowship of al them, which liued here in earth in the seruice, and feare of god, and be nowe pertakers of the blessed, and euerlastyng kyng dome of god. Let vs not thinke ther fore that these thinges ar difficile, or hard, which Christ setteth forth to h:

disciples for that eminent hereof: sith that of the contrary wise, whoso doth not kepe gods commaundemēt, whiche is a thing necessary, and nedefull vnto saluacion, shal not onely be depriued of that blessed lyfe, whiche we spake of, but shal also be cast into that regyon, and place, where the wycked abide, and shalbe greuously tormented in hel with such punishement, as is ordeined for the deuelishe, and vngodly, and shalbe addict to hel fyer, & endles death, and cast into that depe darknes, where there is wailing, and gnashing of teth, and where as they shalbe most sharpely, rigorously, and euerlastingly punished, & tormented: and shalbe also in the felowship, and company of deuyls, and the wycked soules without al hope of better: that is to wit, in extreme desperaciō, whiche pricketh, & vexeth a man a thousande partes more, then the pein, and

punishe-

punishment, which he abideth. What man wolde not refraine him selfe fro sin, whiche hath those thinges before his eyes; the feare of hell, endles punishmēt; euerlasting deth, the vnquencheable fire, tormentes, which no mā is able to tel, the company of deuils, the felowship of the vngodly, horror, anguishe, continual tremblinge, and quaking, which is such that it cā not be conceaued, much lesse described, & set forth in wordes. Whom wolde not the day of anger make afrayd: as both the Prophet, and Paul also vnto the Ro. calleth it: the day of punishement and affliction, the day of misery, the day of mist, and darkenes, the day of cloudes, and tempestuous day, when god wyl giue to euery mā according to his desertes: wolde god the remembrance of those thinges wolde neuer fal out of mens mindes, but that we had them alway set before the eyes of

our herte. Then men wold be, except I am far deceued, more dyligente in keping the cõmaundemẽtes of God. Then men wolde refreyne frome the outwarde acte, and exercyse iustyce. Then wolde they lyue in the feare of God, and accordinge to the rule, and prescripte of vertue. For sometymes vertue hath her iust rewarde here in this presente lyfe, lyke as also vice, & wickednesse haue their deserued punishement. And that I speake not at this present tyme of the testimonye, whiche ones mynde beareth againste him selfe, and of the greafe of conscyence, which we haue intreted of in other places, let vs now consider those thinges which are put in daily practise, and experience, so that they maye not only be sene, but groped, and felt with hãdes. For to speke of the moste common, and moost frequented vyce amonges men, what mischeuousnes

I beseche you, procedeth not nowe a dayes of dronkenes: for of this: as it is noted in the cronicle of the world: palenes of the face: drouſy and ſoore eyes, trembling handes, furious ſlepes, and nightly vnquiet procede. Of this also the ſtenche of the breath: the heade ache: feblenes of the memorye: and dulnes of wyt come: many tymes also there enſuethe of dronkeneſſe, greuous and very daungerous diſeſes: as the gout bothe of handes and feete: the fallyng euyll, as both Phyſicians do affirme, and also dayly experience proueth. How oftentymes ſe we also whoredome punished in this world, w frenche pockes: as also we ſe the immoderate pleasure of the body punyſhed with paulſy, dymnes of the ſyghte, and the diſſolution of the ſynowes. What? dothe not tyote also bringe many vnto pouerty, and beggers state? Is not adultry punished

very often by the lawe: and alway is
diffamed, and slaundered: Who hath
not anger also oftentymes hurt here
in erth: who hath not pryde brought
into hatred: Now to what end shuld
I speke any thing of enuy: for is not
it punishment ynoughe it selfe: doth
it not cause a man to frete, and chafe
him selfe: For as Horace saith veray
wel, the tirauntes of Sicilia did ne-
uer inuent a more greuous and sorer
punishment, thē enuy. Eke lones: the
enuyous man is not a lytel greued in
his hert, when other men cheaue and
prospere wel. Doth not the couetous
man take great care about the encre-
sing of his substance, Is he not trou-
bled againe, and taketh gret though
leit he shal leese the same: For neither
that thig, which he hath, doth suffyce
hym, nor yet he is at any tyme with-
out feare of lesyng that, which he pos-
sesseth: or els he thinketh that it shal

not

not last: lyke as one man affirmeth. Doest thou not nowe manyfestly see, howe that vyce, and wickednesse are punished here in earth: wherwith yf we be nothinge moued, we shulde be moued with the punyshment, whiche the Scripture threateneth to the vngodly in hel, and to be prouoked therwith to reformme, and amende oure lyfe, al procrastinacion, and dilaieng set aparte: yf we take not these thynges to be fables, whiche are mencyoned in scripture of thimmortalitie of the godly: and of the endles payne of the wicked. I wyl tel the in few wordes what thyng dyd verye muche moue, and stere me to reformme, and amend my lyfe: bicause it may also peraduenture geaue occacyon to others to reformme their liuing. Thus verely I thoughte with my selfe: O Riui. what yf it shulde happen, that there were none other way euen in this mo

ment, but present death: what I pray
the, thynkest thou, shulde become of
the: for doest thou persuade thy selfe,
that thou arte meete, and redye for
death: admytte, that thou doest put
thine whole trust, as thou arte boun-
den in the goodnesse, and mercye of
God: yet thinkest thou, that therefore
thou hast no nede to feare his iustice:
Howe many thousandes of Chrysti-
ans are adiudged to hell fyre: bothe
yonge, and olde men: women, maryed
folkes, and vnmaryed: of al sortes of
menne, of euery tyme, and kynrede,
whose synnes haue ben bothe lesse in
nombre, and not so gret, as thyne be:
Oh fearefull iudgemente, but iuste.
How many Jewes: howe many wor-
shyppers of Idolles are tormented
in hel: which if they had ben conuer-
ted vnto the faith of Christ, as we are
through the infinite, and excedynge
great mercy, & goodnes of god, wold
both

both haue lyued moze godly heare in earth, then we do, and had also escaped euerlasting death: Oh execrable vnkindnes: Oh blindnes of our hert what if thou shuldest here such wozd, as the pzophete Esay bzought vnto good kynge Ezechias: Set thine howse in ozder, and make thy selfe redy: foz thou must dye, and lyue no lõger: sayth the lozde: what woldeste thou do in this case, I beseche the? Then no doubte of it, thou woldeste wishe to haue space to repent, and bewaile thy sinnes: Then thou woldest crye god mercy with wepyng & syghing. But wherfoze doest thou not rather intende it euery day, and all thy lyfe tyme longe, syth that thou woldest do it in that pzesent tyme. When I cõsydered, and thought thus with my selfe, I was much awaked & stered vp vnto godly lyuynge, and feared from syn, & in a maner enfozced

to crye god mercy. This trade maye such men folowe: as thynke it good: where is there any man in the worlde, which doth not purpose to forgyue his enemie before his deth: why doth he not forgyue him euen now aswel: where is there any man, which wold not be reconciled to god with all his hert: why is he not aswell reconciled euen nowe: Agayne where is there any man, which is not in mynde to amende, and reforme his lyuynge: Why then doth he not the same euen nowe as well: To be shorte therfore: what thynge so euer thou woldest do at the present houre of death: do the same thyng by the furtheraunce and helpe of god, whiles thou lyuest here in earth, and art lustie, and in good healty: that is, to speake perticulerly, repent, feare god vnfaynedly, loue hym with all thyne herte, with al thy mygh̄t, and power: put thine whole affiance,

affiaunce, and trust in hym: call vnto hym in aduersitie, gyue thankes in prosperitie: prayse, & glorifie him at al tymes: syng hympnes, & sweate songes of melodie before him, remembre hym in thy prayers, supplycations, and requestes: commit, and betake thy selfe wholy to his wyll, and mercy: Let hi be thine example in doyng good to al men: & endeuour to be sumwhat like him also in louig thine enemies: Take thyne aduersitie well in worth: be gētyl, and lowlye in prosperitie, diligent in thyne office, moderate aswel in thyne apparel, as also temperate in eatynge, & drinking: be also iuste in thy dealynge, good to the pooze, well aduyled in coupany: Sucker also wrōges, make loue dayes, and peace amonge them, that are at debate, and variaunce: be chaste, bashefull, sobre, and honest, and vpryght in al thy doinges. And bicause

this

this thynge doth not conſyſt in the to do, thou muſt therefore reſorte vnto God for helpe: thou muſt acknowelege the weakenes, and vnablenes of man: Thou muſt hartelye, and loulye ſeke the father to ſtrengthen the with his holy ſpirite, which Chriſte in the Goſpell promyſed that the father wolde gyue to ſuch as ſhuld require it of him with ardente prayers. If thou ſhalt require than, that thou mayſt haue the holy ghoſt plentifully, aboundantly, & rychly: as Paule ſayth: Powered vpon the by Jeſus Chryſt: by his myght, and his helpe, thoſe thinges, which we could not by natural ſtrength bryng to paſſe, ſhal be rycht eaſelye atcheued. Let this thinge be onely thyne endeuour for to brydle thine affectiõs, and beware leſt at any time thou embraſe idlenes or fayle thy ſelfe. For the holy ghoſte doth not iudge them to be worthy of

his

his helpe, which be lidder, and geuen to ydlenes: and such as can fynde thé selues none honest thyng to be occupied withall, but syt al the day longe with theyr handes clasped together, lyke vagabounides: But he aydeth workers, & such as put to their owne diligence, and do labour for to vanquishe, and ouercome the redines, & inclination vnto vice, which is graffed naturally in vs. Suche I saye doth the holy ghost helpe, as wrastle and fyght contynually with the wicked, and euyl affections of the mind. Let vs not therfore folow the example of the carter, which when his cart stacke in the tough clay, called vnto god for helpe, but he hym selfe stode lokynge about hym, and dyd no maner of thynge. This thyng may also feare vs from committinge of euyll, and may also stere vs vp vnto godly lyuynge, bycause god is present e-

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uery where, whom thou canst escape in no maner wyse: and he hath set his angel ouer the to kepe, and gouerne the, and to marke, and bere wytnesse of that thynge, that thou doest. Yet thou woldest not for any good, that a man shulde take the in doyng that thynge, which were not lawefull, nor meete to be done: howe muche more shuld the feare and reuerence of god cause the to refreine frō such. Thou feareste a man wonderfully, bycause he knoweth, and is a wytnes of thy naughtynes: doest thou then thinke that he which ouerseeth all thynges, and nothyng doth escape, to be litte, that in his syght thou shuldest permit thy selfe to do that thinge, which thou woldest be ashamed to commit in the syghte of a man, sythe that he shall ones iudge the, which is a witnes, and marker of all thynges, that thou doest? & certayne Heathen man

geueth

geueth good counsel, that thou must so lyue, as though thou werte in the syght of all men, and that thy thynking must be such, as thoughe there were one, that myght se thine inward thought. For it is a great stay for a man, when he bethinketh hym that there is one present, whiche knoweth his inwarde thinking. A great occasion of sinninge is taken awaye, whe there is a present wytnes by: This precepte, and this rewle dyd an Heathen writer geue: which verely euery Chrysten man shulde thynke, that it toucheth him, and is a lesson for him. If at any tyme therfore thou purposest any vnhonest or vnlawful thing, consyder thus with thy selfe, before thou enterprisest such a thyng: what shal I do? shal I purpose that thing in gods sight, which I wold be ashamed to do before me. Shal I make the holy Aungel mine enemie by this of-

fence,

fence, which is set to loke ouer, and rewle men: which wolde be looth to cause my frende to forsake me. Shal I make the good spirite sory, and the euyll gladde? Did Christ redeme me therfore with the shedig of his blode, that I shulde become the seruaunt, & slaue of sinne, and of the deuyll? dyd he make me an inheritoure of the kyngedome of heauen therfore, that I shulde lease by my negligence the same godly, and heuēly inheritaūce? dyd he delyuer me from sinne, that I shulde wyllyngly, and weatyngly fal into it agayne? Nowe where is that burnynge loue towardes god? Now where is the feare of god? where is the shame, that shuld be in mē? wher is the fayth, and mercy? shall I thus recompence the benefites of god? shal I render this thanke to Chryste for the benefitte of my redemption? doth the holy ghost stere me no more, than

thus?

thus: Do I come thus vnto ỹ lordes table: do I loke thus for the coming of Christ: shall death take me in this state: shal I be seen before the iudgement seate of the Lorde in this state: do I suffer after this sorte the wylde affections to beare the suffragnite in me: the flesche to haue the victory, and vpper hande, and to triumphe ouer me, and sin to raine in my bodye: Am I a beast: haue I not a mans herte: that I thus cowerdly like a dasterde giue place to suche mocions, and resist thē not: do I chose euer thē worse when I dayly se the better: surely if ỹ woldest consyder those thynges, and such like, which no man can nombre: thou woldest not easly committe any vnhoneste, or vnlawful thinge. What thynge soeuer thou doest therefore, what thynge soeuer thou attemptest remember, that there is God present, as vndoutedlye he is, and that he be-

holdeth, and loketh vpō what thinge soeuer thou doest, or attemptest: fere, and dreed hym: And for as muche as he is alway presēt, let that thing sum what stay the, & kepe the backe from sin. For as thei say he is a witnes: he is a iudge: he beholdeth, what thinge so euer mās minde compryseth. This is a iudge, whom no mannes craftye conueyaunce canne blynde. This thynge shall also much further, and helpe vnto godlye lyuynge: yf a man call to remembraunce, that by baptyme he is made the son and heyre of god: and that he is also made brother of Christ, and with hym partener of his Fathers kyngdome, whiche one thynge farre passeth, and surmounteth all other. For who wolde not be muche moued with this thynge vnto godlye lyuynge, and wolde not abhor by a certeyne natural feare from vyce, whiche remembreth that God

is

is his father: wherfore forget not the benefyt of hym, whiche hath made the by adoption his son: Loue hym: worshyp hym, feare hym, reuerence hym: and in no maner thynge offende or displease hym: Be obedyente to hys wyll, and plesure at all tymes, do his cõmaundement, and folowe it in thy lyuynge expressly: do not thynke, that onely the pertakynge of his heritage dothe belonge vnto the, but also thimitacion, and folowyng of his goodnes, and vertue: So that thoughe thou be not able for to attayne vnto the excellency of that goodnes, which is in god by imitacion, and folowing yet thou mayst in herte, and wyll approche nyghe thereunto, and thynke, that it is a great shame for the to degenerate from the same. If thou committest that thynge by chaunce, at any tyme, whiche is agaynst the wyll, and plesure of the father (lyke as na-

turallye we are all redy to fall) be so greued therewith, that thou couldest fynde in thyne herte wyllyngly to punysshe thy selfe: and thynke with thy selfe that thou hast deserued, and art worthy of greuous paynes, and tormentes, bycause thou haste offended, and greaued thy father whiche is so bountyfull: And see, that thou be neuer at rest, vntyll thou shalte haue made a recompence with greater benefites, and by true repentance shalte haue pacyfied the wrath of thy moste ientyl, and louinge father: so farre of is it that thou must wyllyngely trespase agayne, or permyt thy selfe to do or offende in any thynge, that thyne owne conscyence reclaymeth, and gaueth agaynst. And verely whosoeuer remembreth, that he is the sonne, and heyre of God, the brother of Chryste, and partaker with him of his fathers herytage, is not so muche terryfyed, with

with the feare of the last iudgement, and of thendles punyshement in hel, and of the vnquencheable fyer, as he is stered with the feare of his fathers offence, and dysplesure, and therewith withdrawe from vyce, and wyckednesse, nor he is so muche induced, throughe hope of the rewarde of heauen, and of the euerlastynge ioy therin, as by a certayne wonderfull, and vnspekeable loue, that he beareth towardes his father, to liue innocently to hurte or harme no man, and to do good by therample of his father to all menne. He that beleueth Saynte Paul, where he sayeth that our bodye is the temple of the holye Ghost, dwellynge in vs, shall easlye temper hym selfe from doyenge naught, nor shall at any tyme pollute hym selfe with the beastlye lustes of the flesshe. And fynallye who so doubteth not, but that he is one of the nomber of thelect and

chosen, ceaseth not after the exaimple of the Saynctes, to render honour dewe to God, and loue, and charytye, to his neyghboures.

But some manne wyll peraduenture aye, what the cause is, that, yf we purpose to repent, and lyue in the feare of God at any tyme, and after his wyll, and commaundement: or yf we entend to lyue soberlye, and chastlye: yet we neuer proceede, and go on forthe constantlye with that thynge, whiche we dyd well, and Godlye purpose, vnto the whiche to make a breeke, and short aunswere: I fynde, that the naturall inclynacion vnto vyce, which is grafted in vs, and is growen in the inwarde partes, and marrowe, is the chefe cause hereof: I meane the flesshe that we beare aboute with vs, wherewith the spyryte is at contynuall debate, and stryfe: as Paul wytnesseth. We ought therefore to resyste, and with-

withstande at all tymes this ennemy of ours, which allureth vs vnto lust and fylthy pleasures: vnto belly chere and gluttony, vnto wanton nyseues and ryotte, and vnto other vyces, whiche are both fylthy and vnhonest and we ought with Godlye exercises trauayles, watchynges, hunger, and fastyng, to refreyne the violent rage of it: to subdue, and tame it with contynuall sobernes, and temperaunce. For this is the cause, that our sauyoure commaundeth vs to beware, and take hede, lest our hertes be burdened with excessyue eatyuge. And Paul forbyddeth vs to ouercharge our selues with wynedrynkynge: He feareth vs also from surfeytyng, and dronkenes, and commaundeth vs to be sober, and watche. Agayne contynuall prayer is requisyt, wherein we must axe the ayde, and helpe of God, without whiche all our endeuour in

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refraynynge the flesshe, and repres-
synge the vyolente rage of it, is in
vaine. But now, when we haue thus
refrayned the mocions of the flesshe:
there remayne yet two sore ennemies
the worlde, and the deuyl, with which
we must fyght contynually without
ceassyng: bycause they suffer vs not
to persyst, and contynue in a Godlye
purpose, to lyue vertuously. For the
worlde moueth vs vnto ambycion,
pryde, anger, hatred, enuye, malyce,
impacience, backebytynge, and vnto
other kides of wickednesse, which no
man is hable to nomber. It offereth
many occasyons, and causes, & with
examples it corrupteth vs. The
vyll stereth vs to neglecte the worde
of God, to mystrust, and dyspeire of
the mercy of God, to conceyue a false
persuasyon of oure selues, to persyst
obstynatly in vyce, to speake blasphe-
mye agaynste God, to impugne his
knowen

knowen truth, he prouoketh vs vnto hypocrysye, superstityon, Idolatrye, and vnto infinite, and vnnumerable kyndes of wyckednesse: thou axest, what were to be done in this poynte: Valiauntly we must resyst, and withstand our enemies, and lay away from vs al folysche nisenes: we must with our most ernest prayer axe, and craue the ayde, and helpe of god, & thus if we put our affiaunce, and stedfast trust therin, we neade in no wyse to despeyre of the victorye. Let vs therfore heare that thynge, whiche S. Paul sayth vnto the Corinthians. This remayneth sayth he my brethren, that ye be stronge, and stedfast in the lord, and in the might of his power: put vpon you the whol armoure of god, that ye may be able to stande agaynst the assaultes of the deuyll. For our stryke is not against flesche, and bloude, but agaynste ru-

lers, and potestates, agaynst lordes of the worlde, the princes of hel: and agaynst theyr gyles, and deceytes. And speking afterwarde by name of that same armoure he commaundeth them to stande strongly vnder pight with trueth, hauynge for theyr brest-plate, iustyce, for theyr buclar, fayth: where with ye may be able sayth he, to extinguysshe, and quench al the fyry dartes of the deuyll. Moreouer he commaundethe them to take vpon them the Helmette of saluacion, the swearde of the holye Ghost, whiche is the worde of God: and he wylleth them neuer to cease of from prayenge at any tyme. I haue nowe shewed the an armoure, or as Paule termeth it, a protection, to defend vs agaynst our fearse enemie the deuyl, which surely letteth no daye escape, yea none houre, or moomente of the houre, wherein he doth not set vpon

vs,

vs, to ouerthrowe vs. For as sayne Peter sayeth: He walkethe aboute continuallye lyke a rorynge Lyon, seakynge whom to deuoure: Wherfore beynge decked, and armed with the armoure of Paule: Lette vs manfully resiste the proude spirite: And S. James assureth vs, that so we shall vanquishe him, and put him to flyght: Let vs resorte vnto god for succoure continually, and praye, and seake of hym, that he wyll not suffre vs to be led into temptacion, but for Christes sake delyuer vs from that tyraunte, which is an euerlastyng enemie of man kynde. And let vs take good heede before all other thynges, that we wetingly do not fal into that sinne, whereunto he moueth vs, nor into wylfull destruction. Let vs not cherishe, and vpholde our owne folyshe delycate nisenes, but rather stoutly withstande Satan, & in our

ſupplicacions requyre of the immor-
tal god, the father of our lord Jeſus
Chriſt: that in ſuche infirmitie, and
weakenes he wyl helpe, and ſuppoꝛt
vs. And foꝛ ſo much as the deuyl ne-
uer ſetteth on vs openly, noꝛ denoun-
ceth warre befoꝛe, but ſtealeth vpon
vs, and lyke a wylye foꝛ oftentymes
ſpeaketh fayre to vs foꝛ to compaſſe,
and deceyue vs, and laugheth vpon
vs to endomage, and hurte vs, and
allureth vs vnto the vtter deſtructi-
on of our ſowles, we muſt warely eſ-
chewe his ſnares, which he hath laid
foꝛ vs. Let vs not gyue occaſion, noꝛ
offer a litte, and conuenient tyme to
hym foꝛ to aſſaulte, and oppreſſe vs
vnwares. Cyprian ſayth that a man
may the better beware, when he fea-
reth. Therfoꝛe lette vs ſhake of vs
ſlouthfullnes, and ſet a part al ſecu-
ritie: and as it is commonly ſaid, let
vs feare the Scoꝛpion vnderneth e-

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uery stone, let vs not be without care in securitie, as though all were well, and in safegarde. No man is sooner vndoone, than he, whiche is without feare, as an Heathen man wryteth, & this securitie is the begynnyng of al myscheafe, and calamitie. Yf thou haste therfore ones tryumphed ouer thine enemie, & vanquished hym, do not streyght way thinke, as thoughe al daũger were past, that thou shalt lyue continually in peace: thou must stande styl in the front of the batayle redy to fyght, as Cipzian exortethe: Thou muste in this worlde do none other thynge, but fyght continually with the Deuyll, and keape of thee his dartes, and weapons with the buclarre of fayth, and the swerde of gods worde. We must fyght, sayth he with auarice, with vnchastitie, with anger, & ambition: we muste wrastle continually with carnall vyces, and

the

the temptacions of the worlde: for our soule, considerynge that it is seged with the whole armye of the deuyll, is scarsly able to stande against such a violent assault. For if auarice be supplanted, lust putteth oute the heade. If lust be vanquysshed, ambition succedeth: yf ambicion be sette at naught, anger is placed for it: & thus pryde puffeth vp the hert of mã, wine drinkynge allureth, enuye breketh concorde, selowsye dyssolueth frendeshyp, and amitie. And lyke as we must not be proude, beynge conqueroures, so when we are conquered we muste not streyght waye despeyre, and laye awaye frome vs our weapon. What must we then do? verely we must then fyght more fearsly then euer we dyd before, for to remeue and take awaye the former ignominie, and shame: and with valiaunte courage to quitte oure selues of the foyle

foyle receyued at the handes of oure enemie: like as a certayne noble man dyd, which is artificially peynted, & set forth in his coloures by an excellent poet: whose wordes these be of the same. Whē he was beaten downe vnto the grounde with great stones which his enemies caste downe vpon him, he was not therfore vanquished and put to flyght, but was then more fearse, then euer was he before. For anger pricked hym forwarde: and shame, and his knowen prowesse did stere, and insence him: albeit we must fight with our enemie, hauyng more affiaunce in god, then in oure owne strength. Now thou perceyuest, what the causes is, why if we purpose to liue godly at any tyme, we continue not therein. A certayne enclination vnto sinne, which is naturally grafted in vs, is chefely the cause: nexte of all, the worlde, which ministreth sundry

occasions

occaſions vnto al kynd of vyce: Laſt of all the deuyll whiche caſteth with him ſelfe contynually how to deſtroy vs, noꝛ ceaſeth at any tyme to ouerthꝛowe vs eyther openly, oꝛ pꝛiuilye. God, and the father of oure Loꝛde, and ſauiour Jeſus Chꝛiſt encourage and ſtrengethen vs in this daungerous, and contynual conflycte, with ſo many enemies, and ſuppoꝛte vs with his helpe, which are vnable of our ſelues to reſiſt thē, and with his holy ſpirite cōfirme & eſtabliſhe our hertes, that we may both ouercome, and bꝛynge lowe theſe fleſchely mocions, noꝛ be yet ouercomen, & bꝛought downe by the tēptacions of the ſame and that we may ſuppꝛeſſe our natural concupiſſence, & reſiſt the woꝛld, which geueth diuers, and ſundꝛy occaſious vnto ſinne: and that we may alſo withſtand the deuyl which temteth vs by al meanes poſſyble, and uenteth

uenteth al maner of giles, and waies how to destroy vs: and that not onely the seruile, and bonde feare, which the lawe bryngeth, may reuoke, and withdrawe vs frō vice by a certayne seruyle dreed, and feare of the punishment of god, and of euerlastinge torment, and paine, being fered with the wrathe, and iudgement of God, and the terror of hell, but rather a greate dele the liberal, & honest feare, which natural children haue to breake, and transgresse the commaundement of their derest father: whiche feare true faith verely doth ingēdre, may moue vs withal honest, godli, and reuerent behauior at no tyme to do, or attēpte that thing, wherwith such a benigne and bountiful father may be greued and offended: and that this thynge may moue vs for to do well: of oure owne free wyll, and to flee, and abhor vyce, and to do our bounden dutye

euen of a loue, so that yf we haue at vnwares suffered our selues to tres-passe, or offend any thing by frailtie, that thynge may so greue, and vexe our conscyence, that we wolde verye gladlye, and willinglye punysshe our selues, and thynke, that we wolde be rather dead, than alyue: bycause we haue offēded our father, whiche is so merciful, and bountious. This thing also the euerlastyng god graunte for his sons sake our lorde, and sauiour Jesus Chryst, that consyderynge the shortnes of our lyfe, & the vncerteine hour of death, we diser in no wise the amendmēt of our life, but returne rather vnto saluacyon, acknoweledge our sins, and repent, vnfeinedly, and pacify with a sorowful, & contrite herte the wrath of ỹ heuenly father, & knocking our brestes with the Publicane in the gospel, require humbli the mercy of god, & that we wyl, and laboure

for

for to attaine such thinges onely, as are acceptable in gods sight, & make a greter mendes for our offence committed, than thoffence it selfe is, and by good workes, and almes deedes recompence our fautes, and putting thus our affiaunce, and truste in the goodnes, and helpe of God, that we may liue in the seruice, & feare of god innocētly, as Chrisien men shuld do, chastly, soberly, and temperatly: For the profytte of the congregacyon of Christ, and of mans lyfe, agreably to the profession of Chrysten men, and herein may thus styll continewe, and perlyst vnto the last daye.

These were the thynges, whiche I purposed to shewe of the foly of men bicause they diser, and put of frō day to daye the reformation of their lyfe, our purpose dyd constreyne vs to allege, & bryng forth certeyne thinges, whiche lyke as they wyll be plesaunt

and

and well accepted of the godlye, that
loue, and feare god, ſo wyll they be to
thother bitter, and vnpleſaut, whiche
wolde be taken for Chriſtians, whan
they are none in very deed. We ſpake
manye thynges euerye where of the
ſhortnes of lyfe, & of the vncerteintie
of deth, which is euery hour at hand,
by reſon of vncerteine chaunces, and
oppreſſeth vs oftentymes, whan we
leaſt weene. But notwithſtandynge
godly men do wyſhe for it, and when
it pleaſeth God, wyllyngelye, and
deſyrouſlye embraſeth it. The vngod
ly do not ſo; they feare it wōderfully.
We ſpake alſo of the reſurrection of
the deade, of the cōming of the lorde,
of the laſt dowme, when al men ſhal
be called to gyue an accomptes and
reckening of their former lyfe, which
day wil be to the wicked very terrible
but much loked for, & wyſhed of the
godly. For then doth theyr redempti-
on

on approche: then the tyme of refre-
shinge, as we reade in thactes, is at
hande, and as Tertullian sayth, the
day of Christen exultacion draweth
nyghe. We declared also, what peine
and punyshement was ordeyned for
the wycked after this bodely death,
and what reward and pleasure was
reposed in Christ for the godly. For
then the godly shal come vnto heauē
& shal there lyue in the greatest ioye,
that can be. Howe great ioye, and fe-
licitie must it neades be, for to behold
gods countenaunce euer more, to be
gladdened with the continuall, and
moste comfortable contemplation of
gods byssage, whom nowe we se but
couertedly, as Paule sayth: How
great felicitie must it neades be, to se
hym, as he is of him selfe, to abound
with all good thynges, to enioy such
greate ioyes, and so manye in num-
bre, as no man is able to conceyue,

muche lesse to vtter, and expresse in wordes. But the deuelyshe shall be cast headlong into hell pit, and there shalbe tormented with endles peyne. Neyther such is the vtteraunce, or eloquence of any man, that he can be able to describe, & set forth in wordes, nor such is the sharpenes of any mānes wyt, that he can conceyue but euen the least parte of those peynes, which the wicked shal abyde, & suffre in hell: which are condempned by the iust iudgement of god, vnto euerlasting fyre. Finally we spake of many other thynges mo, whiche wylbe to the Godlye verye pleasaunte, and comfortable, but otherwyse to the wycked, and deuelyshe. As of gods wrath agaynst sinne, of dryuyng out of our mindes securitie in welth, and prosperitie, of repentaunce, amendement, and reformation of our liuing, of the continual wrastlynge, and ba-

taile,

tayle, that we haue with our extreme enemies the worlde, the flesche, and the deuyll, and other such lyke, which it is nedeles nowto reherse: These thinges are bitter, and vnpleasaunte, but as I trust, healthfu. For Phisitians cure cõmonly greuous, & sore diseases with sharpe medicines, as Curcius sheweth. Also Cicero in an Epistle vnto Octauian saith, that no salues which ar laid vnto sores, do so much greue the pacient, as do those, which are helthful. The euerlastynge god graunt this, the father of our lorde, & redeimer Jesus Christ, that in this so wycked, and corrupte worlde, this our labour may kepe the godly in their office, and therin confirme, and establishe thẽ, if at lest wise any wil reade this litle treatise, hauig a zele: to the wycked also, that it maye minister some occasion to retourne, and repẽt. And that the salue, which is taken, &

layde

layde to the ſycke, and well nere deſ=
petate foꝛ healthes ſake, maye haue
power to eaſe them, and woꝛke theyꝛ
ſaluacyon. This thynge graunt he
without whoſe helpe al out endeuoꝛ,
and ſtudy is voyde and in vayne, the
almyghtye, and euerlaſtynge God, to
whom be al pꝛayſe, honour, and glo=
ꝛye, nowe and euer. So be it.

Luke. xii. Chap.

¶ Be in a redines therfoꝛe, bycauſe at what houre
ye thinke weene, the ſonne of man wyll come.

7 JY 57

IMPRYNTED AT
LONDON IN FLETE=
ſtrete at the ſigne of the George
nexte to Saynte Dunſtones
Churche by Wylly=
am Powell.

Cum priuilegio ad impri=
mendum ſolum.